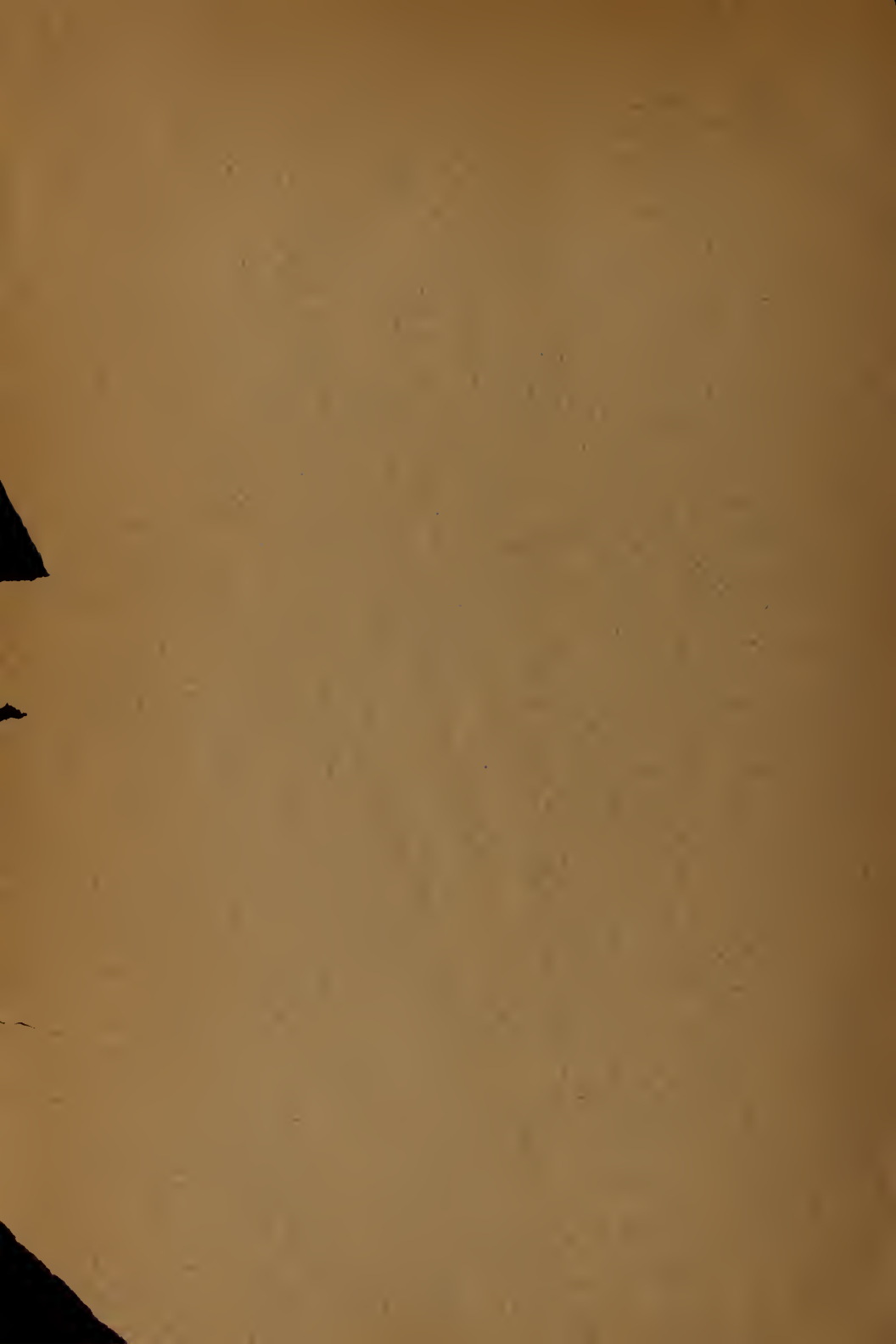
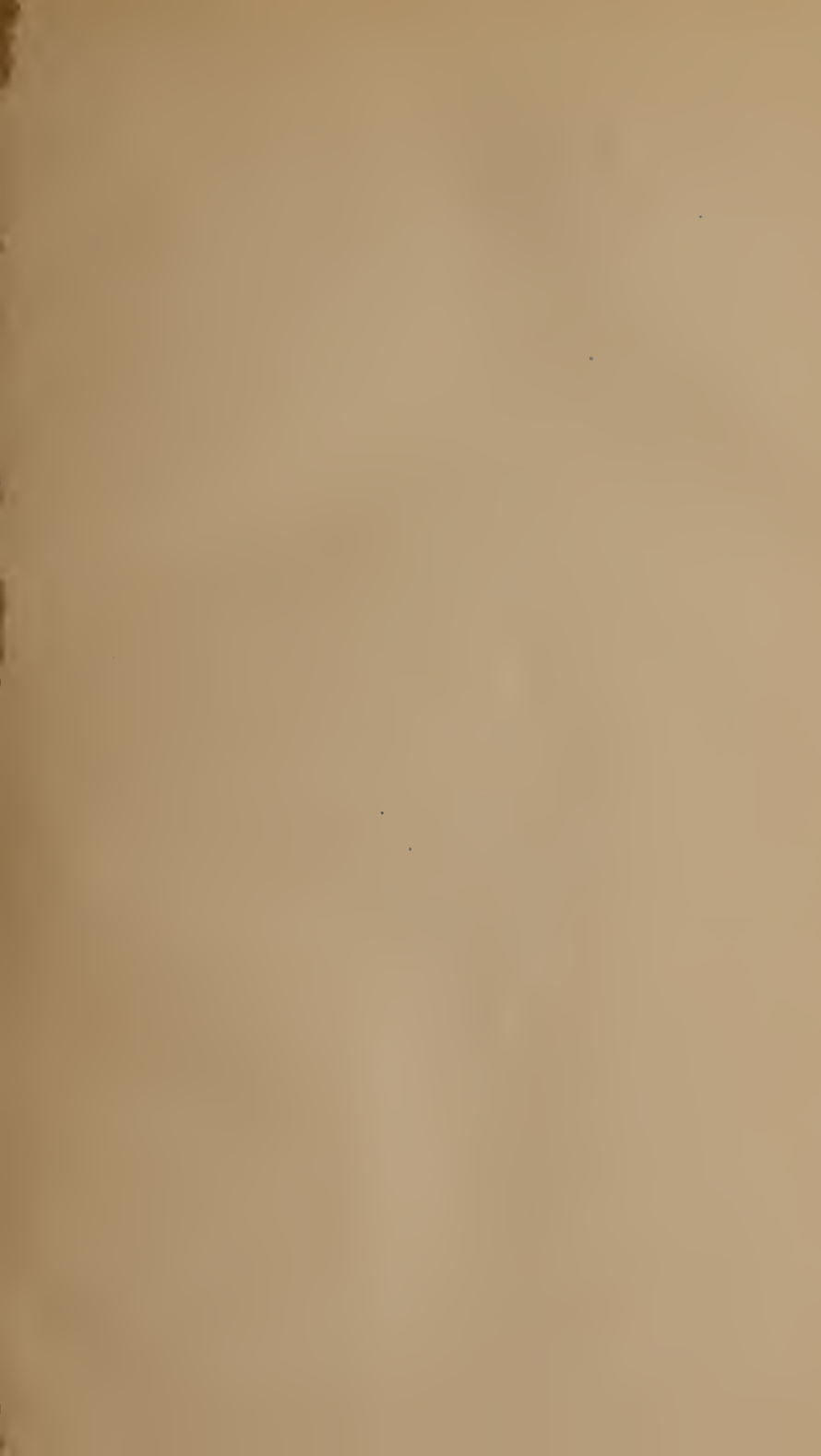


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THE
MISSIONARY HERALD.

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THE receipts for the month of May from donations were about \$950 less than those of the corresponding month last year ; from legacies about \$6,800 in advance, a net gain of \$5,851.47. For the nine months of the financial year the net gain has been over \$120,000, about one fourth from donations, and three fourths from legacies. Do not forget that the expenditures are largely in excess of those of last year and must so continue, since the number of our missionaries is much larger. The fifty-six new missionaries and assistant missionaries, twenty-one men and thirty-five women, who have been appointed during the past nine months, will still further increase the expenditures. Let us express our thanksgiving to God for His special favor to the work abroad, particularly as shown in the revival intelligence from Turkey reported in this present issue of the *Herald*, by continued generous contributions.

THE Week of "Simultaneous Meetings" in behalf of foreign missions, observed in Massachusetts last autumn, was such a success that a large number of churches have desired the observance of a similar week the present year. Our brethren of the Methodist Church have been specially interested in the matter, and the week beginning September 28 and ending October 5 has been designated, after conference, as the time for these simultaneous meetings. The plan is to hold during that week a special foreign missionary meeting in each church of the Commonwealth, and perhaps throughout the country. The object is not to secure contributions but to diffuse missionary intelligence and to awaken enthusiasm in the great enterprise which Christ has entrusted to his people. Let this proposal be kept in mind, particularly by pastors, and as early as practicable let arrangements be made for union services, if this is deemed best. While in all our churches there are persons who are interested in foreign missionary work there are also those who have little knowledge and no enthusiasm about it. The present movement has for its object the extension and deepening of the missionary spirit among Christians of all denominations. •

WILL pastors and Sabbath-school superintendents please call the attention of their young people to the appeal on another page for aid in the building of a small vessel for use in Micronesia? The children have always responded cheerfully to such appeals, and the present need presented is great. Shall not responses come in quickly?

THE notice in reference to the next Annual Meeting of the Board from the committee of arrangements at Minneapolis will be given in the next number of the *Missionary Herald*. It will be remembered that a change has been made from the usual time of holding the meeting, so that the session will begin on Wednesday, October 8, at three o'clock in the afternoon. The friends at Minneapolis are proposing to present a most cordial invitation to all friends of the Board, and they are anticipating a large and successful meeting which shall give a new impulse to foreign missionary efforts not only in the West but throughout the country.

THE Presbyterian Board of Missions reported at the late meeting of the General Assembly that its receipts for the year had fallen off about \$62,000, and that this deficit appears chiefly in the contributions of the churches. It seems that the several Woman's Boards have come within \$11,000 of the contributions of the churches. This is a good record for the women, but what shall be said of the churches? Dr. Burrell, in an address following the report, affirmed that the Presbyterian church gives only *one sixteenth of one per cent.* of its income to foreign missions. If it could be shown, as perhaps it might be, that our Congregational churches give a somewhat larger percentage for this object, it is yet clear as noonday that neither of these branches of Christ's church is giving a tithe of what it could and ought to give for foreign missions.

MR. HENRY M. STANLEY, while he has been receiving a most royal welcome in Great Britain, both from prince and people, has been saying some rather unpalatable things in regard to England's action, or rather want of action, in Africa. It has not been supposed that England was behindhand in seeking her share during the scramble for Africa, but Mr. Stanley thinks that her policy has been vacillating and that she has not insisted upon her rights in some parts of the continent. Specially does he feel that what has been called the "British sphere of influence" in Eastern Equatorial Africa is not properly defended, and that the Germans will gain practical possession of that territory. But what with Major Wissmann's return to Germany on account of his health and the slow progress that Emin Pasha is making on his way back to Equatoria, it does not seem now as if the Germans were likely to make much headway.

TELEGRAPHIC despatches from Japan in regard to disturbances at Tōkyō; in which the missionaries of the American Presbyterian Board were roughly treated by some students of the Imperial University, give added emphasis to the reports recently received by letters that the relations between foreigners and Japanese are much strained. We do not suppose that missionaries, as such, are obnoxious to the Japanese, but foreigners are, though even this is probably not true of the better class of people. It is natural that a good deal of irritation should be felt by the Japanese at the treatment they have received from other nations, and where there is so much inflammable material a spark may produce a conflagration. We trust that when full reports are received the affair to which we have alluded will not be found to be of a specially serious nature; and we believe that, whatever may be true in this case, the sentiment of the better class in Japan will quite nullify the schemes of the radical party who would drive out the foreigners.

THE daily press contains frequent reports of religious riots in Mexico, some of them of great seriousness. The Roman Catholic priests in many places have conducted in the most lawless way, and the efforts of the authorities to restrain their violence and secure justice for the Protestants have led to these riots. So far as appears, the government is seeking to maintain the rights of Protestants, but an ignorant and fanatical people, led on by priests who openly encourage murder, resist all enforcement of law. Mexico will never have peace and prosperity until she receives the Bible, and the light of its truth dispels the ignorance of her people.

IN denouncing the wrongs done to native tribes by the introduction of intoxicating liquors it is well that language be used carefully, so that the innocent may not be condemned with the guilty. It is not true that Christians send vessels to Africa with rum in the hold and missionaries in the cabin. Christians do no such thing. As matter of fact missionaries do not now go to Africa from the United States in sailing vessels such as take rum. There are base men living in Christian lands who for the sake of gain will ruin both the bodies and souls of men, and undoubtedly their actions compromise the work of missionaries in the eyes of the natives, but it is utterly false to say that Christianity is responsible for this base traffic in intoxicating drink.

WE go to press while the Ninth International Christian Endeavor Convention is in session at St. Louis. It is a vast assembly of young people from all parts of the United States. It is simply astonishing to think that there are now over 11,000 Societies of Christian Endeavor, with about three quarters of a million members, where ten years ago there were none. The movement has extended across the seas, and in almost all our mission fields there are organizations like those in the United States. We believe that the motto of the United Society expresses its purpose, "For Christ and the Church," and we rejoice to see that in the arrangements for this convention at St. Louis the missionary theme has a prominent place. May God bless these young people in their efforts to advance Christ's kingdom at home and abroad!

THERE has not been time as yet to receive reports of the sessions of the China Missionary Conference, held at Shanghai in May. But there have reached us the proof sheets of twenty-seven papers which were to be presented at the Conference by the missionaries of various Boards, and among the number we find five by those connected with the American Board. These papers are on most interesting and practical themes relating to the evangelistic, educational, and medical work, work among women, and the preparation of Christian literature. They show with what earnestness and wisdom missionary operations are being prosecuted in China. Full reports of the meeting of the conference will be awaited with much interest.

JUST as we go to press sorrowful tidings reach us of the death, at Honolulu, on May 15, of the veteran missionary, Rev. Edward T. Doane, and also of Mrs. Elizabeth A. Pedley, wife of Rev. Hilton Pedley, of Niigata, Japan, who died May 17. These are severe afflictions, indeed.

It is reported from Brussels that the Anti-Slavery Conference, composed of representatives of the Great Powers, which has been for a long time considering not only matters relating to the slave-trade but also the drink traffic in Africa, has reached a conclusion which will be made final, provided the consent of the United States is given to the imposition of import duties by the Congo Free State. The exact state of affairs is not as yet made public, yet we cannot but remember that it was the refusal, in 1884, of the United States government to approve of proposals made by the Great Powers for united action looking toward the suppression of the liquor traffic that prevented the adoption of such restrictive measures as would have put a stop to the nefarious business which has desolated Africa. Secretary Bayard at that time recognized "the moral force and general propriety of the proposed regulations," but stated that our government was not entirely prepared to join in the international understanding proposed. We believe that the best portion of our people are now "entirely prepared" to overlook all technicalities, in the interests of humanity, and will assent to any arrangement which gives promise of putting a stop to the desolation which is coming upon Africa. Khamé, the noble South African Christian chieftain, who has been fighting the drink traffic among his people in a most vigorous and successful way, recently made an appeal to an English governor against allowing her Majesty's subjects to open drink canteens and flood his country with ardent spirits. He said: "I dread the white man's drink more than all the assegais of the Matebele. Its wounds never heal. I pray your honor, never ask me to open a little door to the drink." It will be an everlasting disgrace to our country if through action or inaction on its part, restrictive measures proposed by European governments in connection with the drink traffic should fail of adoption.

DR. PEASE, of Kusaie, wrote the following on January 2: "This morning we attended the funeral of a near neighbor of ours—a very old man—named Tolen (Tulane). He was converted and admitted to the church during Mr. Snow's first stay on the island, and has never backslidden. He has lived a long, faithful Christian life and now is safe in heaven. He died of old age; but his mind was clear to the last and he was very happy—singing and praying so long as he was able to speak. Such cases are very rare in these islands. What a transition! From a little floorless, doorless, miserable hut on the beach to all the glories of paradise! And I suppose that to-day he and Mr. and Mrs. Snow are having a little praise concert, thanking God for the American Board and its work in this corner of the world. And I guess there are other Kusaians and sundry angels to strike in on the chorus. Would n't you like to hear them? I would."

A MISSIONARY lady, now detained in this country, in sending from her scanty means a generous contribution for the "Neesima Memorial Building," at Kyōto, says: "No man ever lived who was better loved and more respected by all who knew him for his honest, earnest sincerity, than was Mr. Neesima; and the noble work he has done for his own country, as well as the gospel-spreading impulse he has helped in this country, certainly deserve a monument which shall be a help to his fellowmen."

THE account given in our last number of the *Herald* of the completion of the translation of the whole Bible into the Gilbert Islands language by the Rev. Hiram Bingham now needs a postscript. On the evening of the eleventh of April, the day on which Mr. Bingham's letter was written, the members of the Hawaiian Board and other guests assembled at Mr. Bingham's house, and the several manuscript copies of the Bible were presented, one for the Gilbert Islands, one for the Hawaiian Board, and one for the American Bible Society, amid prayer and praise. The one-thousand-dollar bond presented by Mr. Bingham, to further the circulation of this Bible, was transferred, and then, to the great surprise of Mr. and Mrs. Bingham and Mr. Kaure, beautiful and valuable gifts were presented to them by their friends at the islands. The occasion was a most memorable one. *The Friend* of Honolulu refers to the fact, so rare in history, that one man has been able to accomplish the translation of the entire Bible, and it speaks feelingly of the "high and accurate scholarship of the two chief workers," and adds that "it has not been found that more or better work has ever been put into such a translation than by our accomplished friends the Bingham's."

A DESPATCH from Lisbon, May 27, printed in the London papers, reports the suicide of Señor Silva Porto, at his place, Belmont, in Bihé. Allusion is made to him among the letters on another page from the West Central African Mission. Porto is called in this despatch the "Captain-Major of Bihé," and he has for a long time represented the Portuguese government in that section of Western Africa. He is well known by all African geographers and has been in friendly relations with our missionaries in Bailundu and Bihé. The despatch states that this act of Porto's was occasioned by the insubordination of the natives, and the hostility of the chiefs of Bihé and Bailundu towards an expedition which was on its way to the interior. And it is also reported that troops were marching from Benguela and Mossamedes to Bihé and Bailundu. We have, of course, no letters relating to matters of so late a date. Our last communications from Messrs. Fay and Currie indicated that there were some strained relations between the king of Bihé and Mr. Arnot's party, in which Señor Porto was also involved. Our missionaries, however, seemed to be in favor at the court. We are not without anxiety as to the situation, although had anything serious occurred we should have doubtless heard of it by direct cable despatch from Mr. Searle at Benguela.

MR. CLARK, of Prague, is greatly cheered over the spiritual results witnessed in the various parts of Bohemia. Nineteen persons were received to the churches at Easter time, making forty-five additions within the last four months. In the midst of much opposition the Church of Christ is making progress in the land of Huss.

REV. DR. HYDE, of the Sandwich Islands, is now in New England, and is looking for some young pastors who may be willing to return with him. Only men of vigor and missionary spirit are wanted. Yet it may be that some who find the New England or the Western climate prejudicial to health will see in that fact a providential indication that it may be well for them to labor among the sunny islands of Hawaii.

WE are glad to give on this page a photo-engraved likeness of Rev. John J. Forbes, whose early death just as he was entering missionary work in Micronesia is so much to be deplored.



REV. J. J. FORBES.

Mr. Forbes was a member of a gifted family in Scotland, where his father is still a minister of the Free Church. Having studied medicine, young Mr. Forbes came to Canada in 1883, and there it was that he was brought into the service of Christ and entered upon his theological studies. As he thought upon missionary work his heart was first drawn to Japan and then to Micronesia, and the needs of the latter field being so great he gladly assented to the proposal to go to Ponape. He was upon that island only two or three weeks and then returned to Kusaie for his wife, when he was seized with the sickness which ended fatally October 29. Of all the mysteries in Divine Providence the taking away of able and devoted ministers and mis-

sionaries of Christ just as they are ready for their work seems most unfathomable.

ANOTHER of the early missionaries to the Hawaiian Islands has passed from earth. Mrs. Rebecca Howard Hitchcock, who, with her husband, Rev. Harvey R. Hitchcock, sailed from New Bedford, November 26, 1831, for Hawaii, died at Hilo, April 10, in the eighty-second year of her age. Mr. Hitchcock died in 1855, and during recent years Mrs. Hitchcock has lived with her sons at Hilo. She was greatly beloved by her missionary associates and by all at the islands. Reference is specially made to "her benignant presence and her affectionate kindness of spirit, as well as zeal for the Lord's work and cause."

REV. L. H. ADAMS and wife arrived at Kessab, their old home in Central Turkey, on the seventeenth of April, after an absence in this country of many years. More than 1,200 people came out to them, some coming ten miles, and they received such a joyous and hearty welcome from Armenians, Catholics, and Protestants that Mr. Adams says it was the gladdest day of his life. On the following Sabbath Mr. Adams preached "to a vast congregation, the overflow of which would make a fair New England audience." Many and serious difficulties which have existed in this community at Kessab seem likely to be removed.

ANOTHER VESSEL NEEDED IN MICRONESIA.

TO SABBATH-SCHOOLS AND YOUNG PEOPLE:—

The young people of our churches have already built four *Morning Stars* to do missionary work, one after the other, among the islands of Micronesia. In the last *Morning Star* auxiliary steam-power was placed to give additional speed and safety to those who are voyaging on Christ's errand among the coral islands. She is doing her work well, and is an unspeakable comfort to the missionaries.

But the time has come, in the judgment of these missionaries and also of the Prudential Committee, when a small sailing-vessel is needed for the proper care and forwarding of the work in the Ruk Archipelago and in the Mortlock group. Those who are familiar with the progress of the work of God in Micronesia will remember that, in 1879, Rev. Robert W. Logan and wife went to the Mortlock group as the first American missionaries. They had great success in their work until Mr. Logan, suffering from the privations of life on these coral islands and apparently doomed to early death, was forced to leave for the United States. In God's good providence health was restored to such an extent that Mr. and Mrs. Logan returned in 1884, this time to make their home on the high island of Ruk, laboring not only in that archipelago, but supervising also the work among the Mortlocks. There they remained till, in December of 1887, the heroic missionary was called from earth to heaven, and there Mrs. Logan still continues her self-denying labors.

It has been found impossible for the *Morning Star*, with all the touring that should be done among the Gilbert and Marshall groups, and in the Eastern Carolines, to remain among the Western Carolines (which include Ruk and the Mortlocks) long enough to allow the proper supervision of the work there. The churches on the several islands need to be visited often; native pastors require counsel and instruction. The history of the past two years shows conclusively that these native Christians are not yet strong enough to be left alone. The missionary must visit them oftener than once a year to preach in their churches, to gather in the converts, to impart to these simple-hearted but tempted people, so recently out of heathenism, something that their native pastors cannot as yet give them. But this cannot be done without some better means of communication than native boats. Distances must be run in the open sea of from forty to sixty, and even one hundred, miles. Safety and speed and comfort require that a small vessel should be put at the disposal of the missionaries on Ruk in which they can go whenever occasion demands throughout this portion of the Western Carolines. God in his providence has raised up one who can have charge of the vessel, Mr. Henry T. Worth, who has sailed in many seas and is familiar with Micronesia, having been brought, while among these islands, into Christ's kingdom through the gentle persuasions of Mr. Logan. He is eager to render this service to the mission.

It has been decided to ask the young people, who have so generously aided in such matters in times past, to furnish a small vessel for this purpose. Friends in California are much interested in the matter, and have pledged a goodly sum toward the cost. They have planned a schooner of about fifty tons burden, and

the plan has been amended and approved, and proposals have been issued for a contract. It is expected that the vessel with her furnishings will cost not over \$5,000. The running expenses of such a craft after she is built will be slight. It is proposed that she shall bear the name of the pioneer missionary who so nobly began the work in that region, and who gave his life for it. Will it not be a most fitting thing that the *Robert W. Logan* shall be built as, in some sort, a memorial of the saintly and heroic man whose grave at Anapauo is in sight of the little harbor from which the vessel will sail on its errand of love? Are there not thousands of young people who will be glad to have a share in the sending of this white-winged messenger of peace to the distant islands?

Any Sabbath-school, or Society of Christian Endeavor, or individual, contributing the sum of TEN DOLLARS will be enrolled as a shareholder in the stock of this vessel, and will receive a certificate therefor. Some schools and societies will doubtless take several shares, while those who cannot contribute the full amount of ten dollars can take one half, or even one tenth, of a share.

Contributions and, in case the money is not immediately available, pledges may be forwarded to the Treasurer of the Board, Langdon S. Ward, 1 Somerset Street., Boston, Mass., specifying the fact that they are for the missionary vessel, the *Robert W. Logan*.

THE NEW PLAN FOR SUPPORTING MISSIONARIES.

BY REV. HENRY P. PERKINS, OF LIN-CHING, NORTH CHINA.

THE following quotations are from an article by Rev. Dr. A. T. Pierson in the January number of *The Missionary Review of the World*.

“We think we see among the signs of the times a marked tendency to establish a more direct tie between the churches and the missionaries. . . . The churches say that to have a worker located somewhere, who is immediately supported by the particular church and from whom letters come from time to time, feeds the flame of missionary interest; that it makes the appetite for missionary intelligence more keen, cultivates intelligent sympathy, and renders the whole work more fascinating. Those who have tried it say that money can be more easily raised for three missionaries than for one on the old plan of putting money indiscriminately into the missionary treasury, to be disbursed generally.”

That this plan is being tried, we in this station in China — Lin-Ching — have had considerable proof. Of the thirteen adult members of the Canadian Presbyterian Mission temporarily located here, all, excepting two ladies supported by their Woman’s Board, are supported on the new plan or by an individual member of one of the churches. But that this plan is to prove superior to the old one we, as becomes those who have for some years been breathing the conservative air of China, have our doubts and arise to express them.

When a church sends forth and supports a missionary, it desires just what he also desires, spiritual success. To learn of this is the “something that will wake us up,” the “something that will do us good.” Plans, prospects, subordinate successes are, or ought to be, interesting only as leading up to the one wished-for result, namely, converted men and churches of such men living in love and

walking by faith. But perchance the missionary has been sent to a field where there must be long years of waiting. Perhaps, as so often in China, the field is one white to the harvest, but it is a harvest of atheism, of deism, and of polytheism; of pride and prejudice and opium; and the missionary finds that he must sow the good seed in patient hopefulness, upon ground thickly sown with seed of another sort.

At this stage the missionary probably fares better than his home church, for he now clearly sees that he must get his incentive and strength *for* his work rather than *from* it. And at the same time, because he has come to appreciate, as those on the outside cannot, the might of those conservative forces against which the kingdom of God is working, he can often in what he sees feel an encouragement in which those behind him find it difficult to share. While they are waiting to hear of the ear and the full corn in the ear, he is sending enthusiastic accounts of the approaching spring weather, of "seed-sowing," or perchance of the appearance of the green and tender blade. As any careful reader of the *Missionary Herald* knows, this is not fiction. There have been, and there are to-day, not a few stations where after years, and even decades, of labor the native church membership is very small and very feeble.

Suppose now two home churches, one of which has been for twenty years supporting a missionary in one of these unfortunately and unaccountably slow places. The other has been for the same time putting its contributions into the missionary box "indiscriminately." Thus its money has been going out into all the earth. In some places there has been unforeseen opposition, in others unexpected success. Which of the two churches is likely to have the greater missionary zeal? And all this time there has been a wide difference in the feelings of the missionaries supported thus diversely. The temptation to secure some visible success even at the expense of genuineness, known to all, has been doubly heavy in its pressure upon the discriminated man. If in his desire to "feed the flames of missionary interest" he does not sometimes write reports that had better feed the flames nearer his own hearthstone; if he does not build up a work of which much will vanish in the day of trial by fire, it will be because he has graduated out of the class of Christians whose missionary enthusiasm is chiefly supported by statistics.

In view of these things it may be suggested that the natural way to minimize these difficulties is to select one of those fields where early success seems assured. This is natural, and so it used to be natural to pick for the biggest apple in the basket, but that, we were taught, was not good manners. Whatever aids to the missionary enthusiasm may come from the earlier successes, do these not quite as properly belong to the "indiscriminate" givers, who are at the same time sustaining the later but perchance more fruitful fields?

And, once more, would not the gain in special interest from the selected field be less than the loss in interest in the other missions? Will a church continue to have a very intelligent or prayerful interest in any field for which it knows it does nothing? Moreover, at the missionaries' end of the line, it is a thought of no small force that we are the servants of all the churches, and thus can claim and feel that we in a measure have the regard and the interest of all.

These reflections are not intended for any churches which have already adopted this new method. To them we would prefer to suggest the promise made to those who endure to the end. But to those who are inquiring about this plan we are inclined to recommend the unheroic but often useful motto: "Go slow."

THE REV. HENRY MARDEN, OF MARASH.

THE announcement by telegraph of the death of this beloved missionary¹ was received by us in season only to state the fact in our last issue. From letters now at hand it appears that Mr. and Mrs. Marden and their daughter left their home in Marash, April 17, on their way to the United States for a well-earned



HENRY MARDEN.

vacation. It was twelve years since Mr. Marden had visited this country, and he was greatly in need of rest. In a letter written from Marash, May 2, he said: "I find that during the year ending to-day I have been absent from home 189 days, and have traveled over 1,500 miles on horseback, visiting forty-three cities and towns which have Christian communities. Only a part of these places as yet have Protestant congregations, but I have personal relations with the people in them all."

For many days prior to his leaving Marash Mr. Marden was absorbed in the work of making arrangements for turning over his work to other hands, and with receiving calls from the people, so that he was quite exhausted and his sleep much disturbed. But it was hoped that he would

gain strength on the journey, which he purposed to take deliberately. Sailing from Mersin via Smyrna they reached Athens May 4, and here his sickness assumed a more serious form. On recommendation of kind friends he was

¹ Rev. Henry Marden, born December 9, 1837, at New Boston, N. H., united with the Presbyterian Church, New Boston, May, 1857; graduated at Dartmouth College in 1862, and at Andover Theological Seminary, 1869; ordained at Francetown, N. H., September 2, 1869; sailed for Turkey, September 11, 1869; died at Athens, Greece, May 13, 1890. He married (1) Mary L. Cristy, September 10, 1869, who died at Aintab, October 1, 1874; (2) Alice M. Kingsbury, October, 1878, who died October 17, 1879; (3) Etta C. Doane, December 28, 1883, formerly of Owasso, Michigan. Two children survive him: a son now at St. Johnsbury, Vermont, and a daughter who was with her father at the time of his death.

removed to the "Hospital Evangelismos." His disease proved to be a malignant form of typhus, and he died on Tuesday, May 13. Every kindness and attention were shown him by Dr. and Mrs. Kalopothakes and other friends, and he had the best of medical care and nursing. The Greek Prime Minister, Mr. Tricoupi, and his sister, as well as the American minister, Mr. Snowden, also showed the most sympathetic interest and attention. The United States Consul at Athens, Mr. Manatt, writes in touching terms of the event and of the sympathy awakened throughout the American community at Athens, and of their purpose to endow an American ward in the "Hospital Evangelismos," in memory of Mr. Marden. He says: "His remains rest in the beautiful Greek cemetery, almost in the shadow of Hymettus, on the one side, and the Acropolis on the other, with the blue Ægean lying just beyond. We could ask no dearer resting-place for our mortality when we have worn it out." A native paper, in commenting upon the event, speaks of Mr. Marden as "a man of fine culture and of true Christian spirit, honored and loved by all."

There has not been time as yet to receive from Turkey any testimonies written by Mr. Marden's associates, but one, now in this country, who was with him for years, speaks of him as "truly the people's friend." They will all bear witness to his earnestness and fidelity, and to the courage with which he pursued the evangelistic work, which called for great wisdom as well as physical endurance.

Rev. F. G. Clark, of Plymouth, New Hampshire, a classmate and intimate friend of Mr. Marden, writes of him as follows:—

"From my earliest acquaintance with Mr. Marden he impressed me with his manly Christian character and devotion to his Master's service. He was the first of my classmates at the academy to talk with me on the subject of personal religion, and this readiness to do personal work was characteristic of his life in college and while teaching. Every place where he taught school for any length of time enjoyed a season of special religious interest. He was regarded by his classmates and missionary associates as a man of sound sense, and the results of methods of work he adopted usually proved the wisdom of his judgment and foresight. His letters from his mission field were always hopeful, though often written in the midst of distracting and painful experiences. A glimpse of his love for New England is shown in these words written in 1874: 'They have just got a new bell for one of the churches in Marash, and when it pealed out its sweet tones, do you suppose I could keep the tears back? The rough life we lead here hardens a man in some respects, yet we do not forget the dear old home.' In 1881, he wrote: 'I am glad to see the new interest in home missions. I wish I could go to New Mexico or Dakota, and I should have gone there if I had not come here. I am satisfied, however, to spend my life here, and though I long so inexpressibly for the home land and home friends, I am sure that nothing could induce me to leave the work here while I am able to stay. And the longer I stay here the more I am interested in the mission work and the more I like it.' In speaking of the long tours made among the mountain villages and the preaching in the private houses of the Armenians he wrote: 'I ask for no nobler work than this hovel preaching, notwithstanding its discomforts.'

Just before leaving his work last April he wrote: 'I long for home at times more than tongue can tell, yet I am sorry to leave the work here even for a year.'

The sorrow of our brother has been turned into joy, but there will be prolonged grief among the hills and valleys of Central Turkey over his departure from earth.

THE RIO GRANDE CONGREGATIONAL TRAINING SCHOOL.

BY REV. A. C. WRIGHT, OF CIUDAD JUAREZ, MEXICO.

THIS is the name of an institution recently organized jointly by the American Board of Commissioners for Foreign Missions and the New West Education Commission, in Ciudad Juarez, just across the river from El Paso, Texas.

OBJECT. — Its object is to give a practical course of study and instruction in evangelical work to Mexican youths who wish to prepare themselves for the gospel ministry. A full theological course will be impracticable since most of those who will come to us at first will lack a good educational foundation, as well as means of support for a long course. For the present the plan must be to drill the students in the Bible, in the way to use the Bible and the way to win men, and then to send them out to "make disciples." It is expected that with the further development of evangelical schools and churches among the Mexicans, both in New and Old Mexico, better prepared material will be available for this training school, and that it will gradually raise the standard of scholarship and extend its course of study.

THE NEED. — "Is there need of such an institution?" Let me outline the actual condition of our Mexican work. In the State of Chihuahua we have seven churches organized and nine regular congregations, with *not one* ordained native preacher, and only two lay helpers. In Sonora there is one church, and several places which call urgently for evangelical preaching, but we have no one to send to them. The secretary of our mission judges that we could employ thirty preachers to-day, if we had them.

In New Mexico there are more Mexicans than Americans, and still we are doing practically *nothing* for them in church work. Why not? Can they not be reached by the gospel? Yes, they can; and they prove to be *as susceptible to the preaching of the Word as the average of our countrymen are*. Are they worth saving? Shame to any Christian who will formulate the question! Do they make good Christians? My observation has been that the converted Mexican is one of the most devoted and faithful of God's chosen ones.

The two reasons why we have no church work among the Mexicans (of the United States) are, first, that we have had no one to preach to them in their own tongue, and, second, that the American Home Missionary Society has had no money to support that work. We hope to furnish the preachers, and confidently trust that the Lord, through the Congregational churches of the United States, will furnish the means to support them until self-supporting churches shall be raised up on the field. That day will not be long in coming if the Mexican churches of the future give as liberally as do those of the present day.

THE SUPPORT. — This school is to be supported jointly by the foreign society and the home society which is engaged in educational work among the same people. "Why is this?" It is because the work is for Mexicans, and the Rio Grande does not separate that race, though it does mark the division between the two countries; because the support of both societies is from the same source, the Congregational churches of the United States; because of economy, for we should be obliged, at all events, to begin immediately such a school in Old Mexico, and another would soon be called for in connection with the schools of the New West, and the same churches would be relied upon for the support of both.

ITS LOCATION. — This also explains the location selected. El Paso is, and is to be, the railroad centre as well as the geographical centre of our united home and foreign field of work for Mexicans. The school is placed on the Mexican side of the river because we already have a church organized there of Mexicans, because it is the centre of a large Mexican population, and because, for the present, the school can be carried on there with less expense.

We, as a denomination, through the New West Education Commission, have done and are doing much for the Mexicans in the line of education, and we ought not to leave them without *Christianizing* them; nor ought we to turn over gratuitously to the other denominations such good material as our schools afford. Better, a thousand times, that they should take it than that no one should; but why not profit by this grand work ourselves? So, then, we are establishing a new institution. It will call for money; yes: but in order that we may call for less in the future, by training up missionaries on the field instead of sending all from afar. It will need money, but it is consecrated money, and its source of supply is the grand fountain of Christian love. It has called for work and sacrifice and devotion on the part of those most interested in it, and it will call for more. We ask for the prayers, the interest, and the hearty coöperation of all the Congregational churches in this new work for the Lord.

Inquiries for further information may be addressed to the writer of this article at Ciudad Juarez, Mexico (via El Paso, Texas).

TUNG-CHO COLLEGE.

BY REV. CHAUNCEY GOODRICH, OF NORTH CHINA.

SINCE Tung-cho is to be a household word in American homes, like Harpoot and Kyōto, let us begin by learning how to pronounce the name. Do not read Tung-cho but Toong-jo.

This city of a hundred thousand inhabitants stands on the Peiho ("North River"), at the head of navigation, and thirteen miles east from the capital of this "celestial empire." It is one of the seven stations of the North China Mission, and here are the Mission High School and Theological Seminary. Hither in May all our tribes come up for their annual convocation, and here our forces are counted and our work planned. Here by mutual suggestion and inspiration we gain courage and faith for forward movements, and from this place we ring out

our call across the sea for help. And we always need help. China needs help. The oldest and most populous kingdom of the Orient needs the uplifting power of the youngest, fast becoming the greatest, nation of the Occident. This year we have unanimously and enthusiastically voted to add to our institutions at Tung-cho a college, — the curriculum of our High School already includes much of a college course, — and have modestly asked for at least \$10,000, adding that we shall need \$20,000, to establish such an institution. The latter sum is by no means too large. Why not state our real needs? We want to make Tung-cho in China what Williams and Amherst and Dartmouth are in the East, what Beloit and Carlton and Illinois and Drury are becoming in the West, a royal mental and spiritual force in the heart of China. The work always upon our hearts is to raise up preachers and teachers for China, men of intellectual culture and power, men full of faith and of the Holy Ghost. It seems to us that it can only be necessary to make a simple statement of our plans and needs. We do not wish to draw one dollar from the ordinary work of the American Board. But we expect to find friends who will gladly send in to Langdon S. Ward, Treasurer of the American Board, \$10, \$50, \$100, \$1,000, \$5,000 for our college, — a college which will be doing its grandest work for one of the greatest of nations when the givers shall have found their crown and harp, and added the music of their song to the alleluias of the great choir.

SKETCH OF THE DOSHISHA SCHOOLS AND CHRISTIAN WORK IN AND AROUND KYOTO.

By the terms of the treaty by which Hiogo and Osaka were opened to foreign trade and residence in 1868, no foreigner is allowed to approach nearer than twenty-five miles to Kyōto without a passport; and, until the spring of 1872, such passports were rarely given. In the spring of that year an exposition was opened in the sacred city which lasted one hundred days, and during that time foreigners were allowed to freely visit the city on passports. So great, however, was the fear of violence to foreigners felt by the officials, that policemen usually accompanied them wherever they went in the city. Rev. and Mrs. O. H. Gulick availed themselves of this opportunity, in 1872, to reside in Kyōto for three months, during which time they formed the acquaintance and gained the friendship of Mr. K. Yamamoto, a blind scholar, who was then counselor to the Kyōto governor. This acquaintance was followed up during the next few years during the visits of other missionaries to the city.

The Doshisha Collegiate and Theological School may be said to have had its birth at the Annual Meeting of the American Board at Rutland, Vt., in October, 1874, when Rev. Joseph Hardy Neesima, who had just finished his ten years of study in the United States and was about to return to his native land, made an earnest appeal for funds for a Christian college. Governor Page at once pledged one thousand dollars, and nearly five thousand dollars were pledged on the spot; and the next year, November 19, the school was opened in a rented

building in Kyōto. There were eight scholars and two teachers — Rev. J. H. Neesima and Rev. J. D. Davis.

The school is under the control of a Christian Japanese Company, called "Doshisha," or "One Endeavor Society." The internal management of the school is in the hands of the combined native and foreign faculty. Except the money received for tuition, the funds needed for the school have been largely given by the American Board. The school met with great opposition from officials and priests during the first years of its existence; so great was the opposition to starting it that it was only overcome in Kyōto by the influence of the blind Yamamoto, and in the capital at Tōkyō by the fact that Mr. Neesima had been providentially thrown in contact with the men who were at the head of the government, as he had visited the capitals of Europe with them, a few years before, as an interpreter of the second Japanese Embassy. So great was the opposition to the school, however, because it was a Christian school, that its existence often seemed to hang in the balance during the first few years; God, however, had other plans in reference to it.

The blind Yamamoto was the owner of five and a half acres of land, beautifully located in the northern part of the city, the site of the ancient palace of the daimio Prince of Satsuma. Mr. Yamamoto was glad to sell this land to the Doshisha for one hundred dollars an acre, and thus there was provided a commodious site for the school, years before any other one could probably have been secured in the face of the violent opposition. The location of the school is in the quietest part of an interior city, with about one hundred acres of open Buddhist temple grounds on the north side of it, and with a large park on the south, which surrounds the old capital buildings, where the Mikados lived and reigned for a thousand years. Being thus removed from all the deleterious influences of open ports, yet with railroad communication with Osaka on the south, and with the lake region and beyond on the east and north, the location is not the least among the proofs that a guiding Hand has founded it.

It was on this site, during the summer of 1876, that the first two buildings of the school were erected. In the fall of this year, 1876, one year after the opening of the school, nearly forty Christian students came into this school from Kumamoto, the provincial capital of the province of Higo, in Kiushiu. Fifteen of these were graduates and the rest undergraduates of a school which was started in Kumamoto five years before under the auspices of an anti-foreign, anti-Christian, Japanese Society. They had employed one American teacher, who, with his faithful wife, for five years lived and taught the gospel of Christ so successfully that forty of the students pledged their lives to the service of Christ. This broke up the Kumamoto school, but it doubled the numbers of the Doshisha and gave it a class of fifteen earnest young men, who pursued a three years' course of study in theology, graduating in 1879, and who have since been among the most successful teachers and pastors in connection with the work of the Japan Mission of the American Board. They were also ready to engage in active work five years sooner than the first class which was entirely trained in the Doshisha School.

The school has been gradually enlarged. It now has a preparatory depart-

ment, with a dormitory and boarding hall to accommodate one hundred students, built entirely by funds contributed by the Japanese, and about 180 students are in attendance upon this department. It has a collegiate department, with a five years' course of study and nearly 300 students; and two theological courses, one of three years, largely in English, for graduates of the collegiate department and others, and one of four years, largely in the vernacular. There are over sixty young men in the theological department at the present time. There are connected with the collegiate and theological departments eight dormitories and also boarding halls, to accommodate over 300 students; also, a gymnasium building. These are all built cheaply, largely in Japanese style. There are also a recitation hall of brick with stone trimmings, containing eight recitation-rooms, which was completed two years ago; a brick chapel, seating nearly 500, which was dedicated in June, 1886; and a laboratory, natural history and library building, which was completed this year, containing a large library and reading-room and a chemical laboratory, besides four recitation-rooms; this is also of brick, and the largest building connected with the school. There are now nine foreign and eight native teachers connected with the school.

Of the fifty-eight graduates of the collegiate course, all but three have been professing Christians; thirty-eight have already been graduated from the theological courses of study, and most of these and others who took none, or only a part, of the theological course, as well as many undergraduates of the collegiate department, are scattered up and down through the empire as pastors and evangelists. Eleven graduates of the collegiate department are now pursuing the theological course in the school.

About sixteen are engaged as teachers of schools, most of them of high grade, in Japan. Some ten others are pursuing their studies still farther in Japan, or in the United States. A few are engaged in business or are in official positions. At the close of the last school year the religious status of the collegiate department was as follows: The graduating class of ten were all Christians; the fourth year class of fifteen were all Christians; of the third year class of thirty-one, twenty-eight were Christians; of the second year class of thirty-eight, thirty-three were Christians; and of the first year class of one hundred and one, fifty-one were Christians.

The students come from all parts of the empire, most of the provinces being represented in the school. Most of the students in the collegiate department are self-supporting. About twenty of them are aided in part, most of them, however, doing necessary work as a partial remuneration for the aid they receive. Members of the English theological department are generally able to earn most of what they need by teaching and in other ways, but a few who are cut off from all home help need direct aid from the Mission, and funds sent by friends to the Board for this purpose can be wisely used to aid *them*, as well as to help the vernacular theological students, many of whom are helped conjointly by the Japanese churches and the mission. While the aim is to give thorough instruction in all the departments of the school, the students live entirely in Japanese style, and forty or fifty dollars will suffice for the entire expenses of a student for a school year.

The Girls' School, which is under the same board of trustees as the Collegiate and Theological School, was opened in the spring of 1876 by Miss Starkweather, in the house then occupied by Rev. J. D. Davis, which continued to be its home until, in 1878, it was removed to its present commodious site, fronting the old palace park. Its accommodations have recently been enlarged by the erection of a building containing a school assembly room and recitation-rooms. One hundred and forty girls are now in attendance, about one half of whom are boarding pupils. Its graduates, and also some of its undergraduates who have left the school, are doing good work as Christian teachers, and as wives of pastors and Christian workers.

There is also a Hospital and Training School for Nurses under the same board of trustees as the other schools. This movement was inaugurated last year, and there are now completed dormitories, etc., for thirty nurses, one general ward, 90 by 29 feet, and an obstetric ward, 68 by 29 feet, besides a building for clinics, dispensary, etc., a home for two lady superintendents of the Training School, kitchens, etc. During six months of work, ending March 31, 1887, in insufficient and temporary buildings, over 3,000 out-patients were examined and prescribed for, and a few in-patients were also received and cared for. A class of five nurses also received instruction through the winter and spring of this year.

We earnestly bespeak for the Doshisha School, in all its departments, the earnest prayers of God's people that it may continue to be blessed as one of the forces which shall hasten the coming of the kingdom of Christ in this "land of the rising sun."

The first three churches in Kyōto were organized in December, 1876, with an aggregate membership of about fifty, composed largely of the young men who had come from Captain Janes' school in Kumamoto, above referred to. So great was the opposition on the part of the officials of the city, and of the people, that it was difficult, generally impossible, to secure any places for preaching, or other religious meetings, except the houses of the missionaries, and these three churches were all organized in missionary homes in different localities in the city. For several years the homes of most of the missionaries residing here were thus used. December 31, 1886, ten years after the first churches were organized, there were 434 members connected with the Kyōto churches, more than half of whom were citizens of the city, the remainder being connected with our schools. Three churches have also been organized on or near the shores of Lake Biwa, and one in the province of Tamba, west of Kyōto. This last is a kind of banyan-tree; for, having started in Kamioka, the old Daimiate town, it now stretches over a mountain-valley district more than thirty miles long, and it holds services each Sabbath in five or more different places, paying all its expenses and supporting three evangelists with help from outside to the amount of four dollars a month. It now has a membership of over one hundred. The great need of this whole region around Kyōto in the ancient provinces of Yamashiro, Omi, Mino, Echigo, Wakasa, Tango, and Tamba, is *men*, trained native workers, to give the bread of life to the famishing three millions of people who are calling for it.

Letters from the Missions.

European Turkey Mission.

THE ANNUAL MEETING. — ALBANIA.

THE annual meeting of this mission was held at Monastir in April, and was a delightful occasion. Only four members of the mission were absent. Mr. Bond writes:—

“The spirit of this meeting has been delightful throughout. The devotional exercises have brought us each day very close to one another and to the dear Master. It affords us pleasure to state that, with barely an exception, the measures voted were passed without a dissenting vote. But the most important resolutions do not appear upon the minutes. They were voted in silence by individual hearts bowing in prayer at the mercy-seat, and are recorded above. Oh, for abiding grace to enable us to carry out these resolutions of increased zeal and fresh consecration in our lifework!”

Among the questions considered was that of prosecuting mission work in Albania. Of this matter Mr. Bond says:—

“We regard the opening in Albania as remarkably promising, though well aware of serious difficulties to be met at the outset. In one place an old man offers to bear all the expenses of a school if we will open it. A gentleman in the city of Berat pledges the use of his house for a school and the support of two teachers. One person has purchased two hundred copies and another thirty copies of the new Scripture portion, Genesis and Matthew, for distribution. Mr. Baird, while continuing to reside in Monastir, will spend much time in Gorcha, and devote himself for the present chiefly to the study of the language. Mr. Kyrias, now to be ordained by us, removes at once to Gorcha, and will heartily coöperate with Mr. Baird, with the full approval of Dr. Thomson, who is deeply interested in the Albanian people. The grants asked for this work are put as extra special, with the understanding that they are not to

interfere in any way, now or hereafter, with the regular appropriations.”

THE INSTITUTE AT SAMOKOV.

From the Annual Report we make this extract:—

“By the blessing of God we have ended another prosperous year in the Collegiate and Theological Institute. The whole number of pupils for 1889-90 has been sixty-nine. The number now studying is fifty-four. Some from Macedonia left because they expected the government would draft them unjustly into the army, others because of sickness, lack of funds, dissatisfaction with the religious standard of the Institute, etc. The spiritual condition of the school seems higher than last year, and the number of those seeking to be guided by Christian principles is larger than it then was.

“During the Week of Prayer and on the Day of Prayer for Colleges there was an increased seriousness and we hoped for a spiritual blessing, but we did not see the full outpouring which seemed desirable.

“No class graduated from the Theological Department last year. The present graduating theological class numbers *three*, yet it may not be best that any one of them should enter the Christian ministry. We are sorry that the spiritual condition of the school is not higher and more aggressive than it is, yet rejoice that there has been real progress among Christians. A Young Men’s Christian Association has been organized during the year, and in connection with it Dr. House has a special class of ten to fifteen students for the practical study of the Bible and for training them in personal work, and in this class there has developed an encouraging degree of Christian activity.

“The Industrial Department continues to give much aid to indigent students, developing in them at the same time a greater degree of self-dependence and Christian manliness. This benefit to character is of more value than even the

pecuniary aid given to poor students, and several not needing pecuniary assistance have been anxious to avail themselves of the opportunity to learn practical work."

Western Turkey Mission.

TREBIZOND AND ORDOO.

DR. PARMELEE gives a report of the work in the Trebizond field during the year 1889, showing that there has been a slight increase in the contributions, and an advance of 19 per cent. in the adherents, and of over 48 per cent. in church membership. This large increase in membership is the result of the special religious interest at Ordoo, where both among the Greeks and Armenians there has been marked progress. The latest word from Trebizond is that there has been a painful division in the congregation. Of Ordoo, Dr. Parmelee writes April 15:—

"I have just returned from another trip to Ordoo, being present at a communion season in the Armenian church. For ten days I was engaged, as on former visits, in most delightful religious work, of which I cannot now give a detailed account. The Greeks had bought a house, but needed some of the adjoining premises in order to be able to plan their building for school and chapel uses. They are receiving some help through the Alliance, but with all that Dr. Constantine can do for them, and the aid that I am asking, they will still have a very heavy burden to carry. The people, though numerous, are all poor. If they did not go to Russia and other distant regions, to wander from house to house for jobs of tinning copper vessels, they would have absolutely nothing to give, or even to live on. Returning with from fifty to a hundred dollars in hand, it is interesting to see how they pay up their debt to the Lord before they begin to make provision for their needy families. You must not forget that this poor people strain every nerve to make up the sum, something like \$400, that falls on them for current expenses. What can we expect of them when the additional burden of building is put on them?"

GIFTS FOR AFRICA.

Mr. Fowle, of Cesarea, writes with special cheer in view of what he had seen in some of the out-stations, particularly referring to some men of sterling character whom he had met. Of two of these out-stations he writes:—

"At both Mentishe and Roomdighin I talked about the people in dark Africa and the islands of the sea, using as a basis the supplement to Harper's Weekly for January 18, 1890.

"I never saw people here more deeply moved. Poor as they are, hard as they must work to get what little money they have, both heart and conscience responded to my unexpressed appeal; I did not ask for help, I only showed the need, and at once they raised the equivalent of \$7.70 in Mentishe and of \$5.50 in Roomdighin, to send the gospel to those whose need was so great. Those who had no money gave wheat or barley; one man gave five knives, worth perhaps eleven cents here; perhaps I shall send them to America for sale. They want to send part of their money to Central Africa and part to Micronesia. May the Lord follow with his blessing their giving and their prayers!"

Central Turkey Mission.

THE REVIVAL AT ADANA.

WRITING March 29, Mr. Mead gives further reports of the religious awakening at Adana.

"The interest in the meetings here, which are about to come to a close, reached its culmination last Sunday. On the previous day one of our brethren had been attacked in the market and beaten by ruffians of the Gregorian Church. The beating was not a very serious affair, but the whole city was pretty thoroughly awakened by it. Consequently the church was crowded more than usual on the following day. The afternoon congregation was the largest I ever saw assembled in the Adana church— not far from 1,300 being present. When the church gets filled up so that they seem, as they sit on the floor, to be packed like sardines, the

people are asked to rise and come forward to make more room, and thus a space is opened at the rear end of the church for later comers.

“Sitting on the floor has its advantages, when there is need of every available inch of room. A great many Gregorians were present to hear what might be said in reference to the excitement of the previous day. Mr. Jenanyan made no reference to it, but spoke for about fifty minutes from the text: ‘Saul, Saul, why persecutest thou me?’ The sermon was just what was needed, and created a deep impression. A third meeting — a prayer-meeting — was held in the church in the evening. The attendance at this was also large. House-to-house visitation has continued throughout the week whenever the meetings would permit, and a great deal of good has been the result. At a meeting for the inquirers alone, nearly two hundred came together. One very significant fact is that the large majority of inquirers are under twenty-five years of age. This is the more important in view of the prevailing idea that children are too young to decide for themselves and be received into the church.

“Our church has received a very gracious visitation, and I only regret that more of the older members had not shared more in the work and in the spiritual blessing as well.

“The longer I am on the ground the more hope I have for our work here. One thing that especially gives me great joy is the large number of revivals we have had in Turkey during the year. The *need* of revivals is being felt more. The old, easy-going kind of work that has been done must cease. The old-style pastors have not felt sufficient responsibility, and have seemed to be equally satisfied whether eight or ten came to the weekly prayer-meetings or whether it was eight or ten hundred, so long as they went through their stated duties. This feeling of course came from the old church. Now, I hope this year has seen a great impulse in the direction of progressive and aggressive methods of work. Let revivals once become the *fashion*, that is,

let it come to be felt that the success of the year is to be judged more according to the spiritual life in the church and the number of souls brought to Christ, and ‘the little one shall become a thousand and the small one a strong nation’ speedily.

“Examinations for entrance begin next week.”

Eastern Turkey Mission.

A REVIVAL AT BITLIS.

MR. KNAPP, under date of April 9, reports a delightful work of grace at Bitlis. There has been connected with the church a “praying band,” consisting of twenty members, which has been specially earnest in efforts to secure a revival. Many reconciliations had taken place, and for some weeks prior to the date of his letter Mr. Knapp says there was the manifest presence of the Holy Spirit.

“During several revivals with which our people have been blessed, we have noticed that they have preceded calamities, as, for example, that in the winter of 1866, which was followed by a cholera epidemic; or the great revival in 1876, which seemed to fortify us against the terrible calamities of the Russian war of the following year; or, on the other hand, the revival has followed closely in the wake of depressing events, as, for example, that which followed the conflagration of the business portion of the city, whereby a number of our Protestant merchants were rendered penniless.

“The present religious awakening followed the death of four persons — a representative from each of four classes, namely, childhood, youth, middle life, and old age. The last mentioned was between eighty and ninety, and a church member whose constant presence at our Sabbath services will ever be to us a refreshing remembrance. They all died between the 6th and 15th ultimo, and when on the 16th there occurred our regular communion service, preceded as it was by the funeral of two of the above, it was accompanied by solemn impressions. When it was seen that one of the church members was present who had not been

at the Lord's table for a number of years, it was thought best to appoint a daily prayer-meeting. This has been well attended now for five weeks. There have been present between two and three hundred, nearly as many as are usually there on the Sabbath. Nearly all the adults of the congregation have taken part. Our itinerant evangelist led the meetings during the first two weeks, spending some twenty minutes in giving a sermon, followed by confessions and prayers by the people.

"We dare not say how many have been converted, but those who have been examined by the committee give evidence of renewed hearts. We are all encouraged and thank the Lord for this evidence of his holy presence."

THE AWAKENING AT ERZROOM.

Under date of April 17, Mr. Richardson gives further account of the revival at Erzroom.

"The awakening among the young men at the beginning of the year was not a spasmodic outburst, but proves to be deep and abiding in its effects. Last Sunday — Easter in the Eastern churches — was a great day in the Erzroom church. Twenty-one persons arose and confessed their faith and were admitted to the church. Fifteen more have applied for membership and a dozen more will probably do so soon. The bulk of those joining were young people, but one was a Protestant of thirty years' standing, though never a church member. Two others were a man and his wife who have 'halted between two opinions' for ten years, and only now have taken up their cross and confessed Christ. There is a great prejudice here against the admission of young persons into the church, and many children who are real Christians are kept out of the church on that account.

"Some three weeks ago, when neither the missionary, pastor, nor teacher was present at the usual young men's meeting, about a dozen of those who were present, without ever having heard of the Society of Christian Endeavor, formed one. They are now working to good effect among the young people."

AWAKENING AT MARDIN. *

Mrs. Thom, writing on the last day of March, sends cheering news: —

"I must write to you of the good meetings we have been enjoying for the past few weeks. During the Week of Prayer the church seemed unusually cold and spiritually dead. The missionaries felt that something must be done to arouse them. Meetings were started and held nightly in the Boys' High School. The interest has increased from the first, and most of the audience has been composed of those outside of our own community. Several of the boys have made a public confession of Christ, and there has been an increased interest among them in regard to religious matters. A number of them will unite with the church next Sunday.

"The girls also have been aroused. Two weeks ago each of the nine girls in my Sunday-school class told me she had given her heart to the Lord Jesus. Our meeting last evening was more crowded than any previous one, and we have wished that we had a larger room, as many sat on the floor and all were uncomfortably crowded. We feel that we have seen plain manifestations of the working of the Holy Spirit in these meetings, and we have rejoiced over it.

"We have also started district prayer-meetings in the city for the women, the first time, I believe, that it has been tried in the city. The meetings are held Tuesday noons at five places. Last week at the meeting of which I had charge there were present over thirty women, not one of whom belonged to our community. Most of them were Armenian Catholics. Miss Pratt had charge of one other meeting; the three remaining were in charge of native women. We have a general meeting on Wednesdays in the church, where we hear reports from the leaders of the meetings."

AN OUT-STATION OF VAN.

Dr. Reynolds, under date of April 12, writes of a visit he had made at Agants as the pleasantest tour-experience of the

kind he had ever enjoyed in his district. After speaking of some difficulties that had been connected with this out-station, he gives a bright side of the picture. A large part of two days was spent in various meetings, and the preparatory lecture was given on Saturday evening. Dr. Reynolds says:—

‘On Sunday morning the preacher gave an excellent sermon on the subject of growth. Before the noon service the church members came together and spent an hour in mutual confession and prayer, a very humble, childlike spirit being manifested. At the noon service the rite of baptism was administered to five little ones, after which the new brother assented to the confession and covenant, and was received to church fellowship, and the communion was administered. After the Sunday-school the church members and a few others went to the preacher’s room and the sacrament was administered to his aged mother, sick and apparently not long for this world. She has been long highly esteemed as a good Christian sister, and now, knowing that the time of her departure was drawing nigh, she bore joyful evidence of her readiness and even eagerness to depart and be with Him whom her soul loved. It was a tender and impressive service, which I think none of us who were present will soon forget. The preacher’s wife, a most excellent sister, a graduate of the Bitlis ‘Mt. Holyoke,’ has been laboring faithfully and earnestly among the women, and intimated that there were some of them who desired to be examined. So, on Monday morning, the female church members, with a committee from the male members, assembled and spent several hours in talking with six women, all but one of whom expressed a desire to profess Christ before men, manifesting strong assurance of really loving the Saviour. Two dated the beginnings of religious life during the last two months, and all spoke of a decided change in their feelings and purposes during the same period. It seemed as if we could not doubt that the Holy Spirit had been working with the

preacher’s wife in her faithful efforts for these women. The next day still another woman came to be talked with. We pray that the Lord will protect those weak brethren from the snares the adversary is weaving for them, and bring them out into a large place.”

Marathi Mission.

A PROSPEROUS YEAR.

THE Annual Report of this mission shows that a larger number (192) have been received on profession of faith than in any previous year of its history. The churches now number 33, with 2,115 members. The report begins with a record of the progress of the last twenty years, between 1869 and 1889. The churches have increased from 22 to 33; the communicants from 677 to 2,115; the contributions from \$471 to \$1,323; the schools from 35 to 127, and the pupils from 667 to 3,280. Thus it will be seen that the communicants, the contributions, and the schools have *trebled* in the last twenty years, while the number of pupils in the schools has increased *fivefold*. There are now connected with the mission 302 native agents, of whom 18 are pastors and 21 licensed preachers. The number of out-stations in which work is carried on is 107.

THE POWER OF THE GOSPEL.

In the report from Sholapur we find the following:—

“In several of our reports we have referred to Narsoba of Lipani, as illustrating, in a remarkable degree, the transforming power of Christianity. His prayerfulness, his unwavering faith in God, his benevolence, and his zeal to bring others to Christ, are all remarkable. Of the five families living near him, four have become Christians through his influence within a few years past. In February he accompanied us to a village where there were several inquirers, and some were asking for baptism. After a very impressive address to these, in which he showed that Christ could receive only those who forsake their sins, and that He

would surely receive such, he said: 'You know what my former life was, but now Christ has saved me, and given me peace;' and in saying this his voice trembled, and several in the audience were affected to tears, for he had been a notoriously wicked man. In the early part of the year Narsoba's thatched house caught fire during his absence. He returned, but too late to render any assistance. He was, however, undisturbed in mind, and said cheerfully, 'It is no matter; the Lord will give me another;' and sure enough the Lord has given another — not a thatched house, but one much more substantial and not likely to be burnt down. The people of that village and of other villages came to his help in a remarkable way. The first convert at this village, Vithoba, is a relative of Narsoba. He had heard the truth thirteen years ago, and since then had occasionally met with Christians, so that his conscience had been awakened all this time. Not long ago, while digging a well, he was suddenly buried by the stones and earth coming down upon him. In this condition his sins all came up before him, and he praying said, 'O Lord, if Thou wilt spare me now, I will devote my life to Thee;' and the Lord heard him. He has kept his promise faithfully. Thirty years ago, he says, he was imprisoned on a false charge, and while in prison a Brahman taught him to read."

Of the Industrial School at Sirur Mr. Winsor says: —

"The Industrial School is more and more appreciated by our native people, and now that some of their boys have really learned the use of mechanical tools there are requests from all sides that other boys be admitted to the workshop. It is in this work, as entered into by the people, that their stability will be found, for it is the groundwork of social progress and prosperity, and I am more than ever convinced that the industrial department is not a mistake. The boys, who have been in for the school course, are now beginning to go out to establish themselves in the world, and this beginning is so far most gratifying.

Three have gone as the nucleus for, or to assist in, an Industrial School opened in another mission. Three of the Africans have been taken into the Government Botanical Gardens, where the superintendent is very kind to them, and they are well received. Six more we are hoping to send to Mombasa under the auspices of the Imperial East African Company, to whom they are recommended as Christian carpenters who will do good service under right supervision. We have every reason to be thankful for the outlook and the outcome of this school, for which we hope prayer will still be offered."

As an illustration of the work of native agents we extract the following from the report of Mr. Kasambhai of Satara: —

"I have never found the people of Satara city so friendly to Christians and so favorably disposed to listen to the gospel message as during the past year. Many of the educated natives have convened large gatherings to discuss social and political questions, and have sent invitations to me and to others to join them. By attending these meetings I had opportunities of forming friendly relations with some of the influential as well as most orthodox of the Hindu community. The religious prejudices of the Hindus are now so much modified that they have admitted me even into their most sacred temples, where no native Christians were ever before allowed to go. One high-caste native official, who is very friendly to Christians, often called me to his house to preach to some *gurus*, or religious mendicants, who come to him for alms. A few months ago he invited me to perform a *kirtan* in an empty room near his house. It was well lighted, at his own expense, and a few select friends were invited to listen. This was a good opportunity for proclaiming the gospel to a small but attentive audience for about two hours. A Mohammedan young man, who was formerly much opposed to the Christian religion, has lately been interested in reading the Bible and Christian books, and often invites us to his shop for religious conversation. He is now preparing

for publication a series of articles against some of the corrupt practices of the Mohammedan priests in this city."

Madura Mission.

THE WORK OF THE YEAR.

THE Fifty-fifth Annual Report of this mission has been received, and is a most interesting and valuable document, giving details of the labors of the year 1889. We have room only for a brief extract relating to the results.

"Our first adherent was enrolled fifty-two years ago. From that time for forty years the number of adherents increased at the rate of 222 per annum. In the famine year, 1877, the number was increased by 2,209. Ten years thereafter the average rate per annum was not more than 100, making the average rate for fifty-two years, 247. This year's addition, therefore, of 839 to our number, is gratifying in itself; and all the more so in connection with the opposition that has arisen among the Hindus, an opposition that has made itself felt in losses to five stations and no gain in a sixth. Death too has carried off 231, which is 73 more than last year. The same number of stations have lost in church membership, but others have gained, so that the gain for the whole mission is 123.

"While the absence of missionaries has led to a decrease in teachers and schools, the number of catechists has considerably increased. It is pleasant that some of the recent additions to our force of faithful agents have come from the orphans saved from starvation during the famine. Although one pastor has been added to our force, two have died and one resigned, so that we have fifteen against seventeen last year. Our congregations have increased in number, and the number of villages in which Christians are to be found is now 417, an increase over last year of nearly nine per cent.

"Contributions have advanced nearly 12 per cent. although one third of the churches have contributed less than last

year. The total of Rs. 8,416 represents an average of two thirds of a rupee for every man, woman, and child, and two and one-third rupees for every church member. The Madura station has done much better than this, for there the average for every soul is two rupees and for every communicant more than four rupees. This reveals effort and self-denial, and in some cases represents the devout offerings of the heart, even while the stomach is crying for food; for there are those among our people who spend months every year with only one meal a day. The gain of over Rs. 1,300 in school fees at Pasumalai gives us an increase for the whole mission, in spite of a serious decrease in the vacant stations. Even the numbers that show no increase do show an amount of work and faithful effort on the part of our pastors and other agents that is in itself an assurance of more results to come.

"While as a mission many of our plans remain unaccomplished, and we still feel the great need of eight new missionaries and funds from the Board at home for carrying out our plan of providing district pastors and superintending catechists, yet we rejoice in the many blessings bestowed upon our work by our gracious heavenly Father and enter the work of the new year with unflinching faith and hope."

MADURA DISPENSARY. — A CHRISTIAN OVERSEER.

Dr. Van Allen reports that the number of patients at the dispensary at Madura has increased to over fifty a day.

"To these the gospel is faithfully preached each day, and I do a good deal of personal work with the patients as they come up one by one for examination and medicine. So far I have not had any conversions, but I am certain that many are thinking seriously over what we have said to them. Each patient that comes receives a tract having his name written on it, the name of the disease for which he is being treated, when he attends, etc. These memoranda are written across the top, and he has to bring this tract each

time he comes for medicine. This insures his keeping the tract. I often question them of their knowledge of its contents, and the morning preaching to the patients is on the subject-matter of the tracts given out to them. Many of the patients assure me that they have read the tracts over several times. I am making strong efforts that those patients who come to our dispensary shall not go away without a good knowledge of the principles of our Christian religion. If they reject it, they do so with their eyes open. But the people of India are naturally of a religious mind, and as a rule would prefer to talk on the subject of religion than on any other subject. In fact one can't talk to a native long without the conversation turning on that subject. They are a very pleasant people to work among in many ways. They are not cold and apathetic, but of a nervous temperament, and in very many respects resemble Americans."

Mr. Chandler writes of a meeting he had held in an out-station of Periakulam, named Bodinayakanur.

"The people of that town, that is, the Christians, are much strengthened by the presence and words of an earnest Christian 'writer' (overseer) from one of the large estates of the Devikulan Mountains. He conducts services regularly among the coolies working under him, and is known among all the estates as a zealous Christian and efficient overseer. Those who do not sympathize with his Christian activity recognize his zeal, and laughingly talk about the length of time he keeps the coolies on their knees. But he tells his master that it is only in this way that he can get good work out of his coolies. At the church meeting he not only urged the others to secure their present catechist as a pastor, and also to give one tenth of their income to the church, but also promised one tenth of his own income.

"The Hindu preachers are very active again in Periakulam. They hold regular meetings for preaching Hinduism, and abusing Christians and Christ, three times a week. They have also started a girls' school to draw away the girls from our

mission school. By this effort they have, for the time being, reduced our attendance from sixty to twenty-five. But they have no females qualified to teach, and their object is not to instruct the girls but to get them away from us and amuse them, so that we do not anticipate any great success on the part of their school.

"It appears to me that all this Hindu opposition is going to make our work much harder in the larger centres, but that it will awake an interest in the Bible in all the regions round about, and that we shall reap precious fruit in the villages while holding our own in the towns. But the Lord will reveal his own plans and we shall be ready to follow wherever he leads."

Hong Kong Mission.

THE COUNTRY WORK.

MR. HAGER sends the following impressive account of the spiritual destitution in the district in which he is our sole missionary:—

"For the last two months I have been principally engaged in overseeing the work at our old stations, and planting one or two new stations, besides visiting many of our returned American Chinese. Our Kwong-hoi station is about eighty miles southwest from Hong Kong, and embraces a population greater than the whole of the Micronesian Islands. The city of Kwong-hoi and its suburbs contain at least 15,000 to 20,000 inhabitants. To the south lies the broad expanse of the China Sea, while to the north are numerous villages with a population of over 100,000. For these people there is no chapel or school within sixteen or seventeen miles. And for this vast population we have simply one helper. If any one thinks that all these numerous villages can be visited, then let him undertake the work and he will find that it will take him two or three months to go over his parish, visiting several villages each day.

"At Hoi In the situation is very much the same. Three villages alone contain 30,000 inhabitants, while if all the people

of the region were counted the population would exceed 100,000. And how many laborers have we for this field? A single Chinese helper, who has been stationed here for the last three years. When it is remembered that the Chinese have at least one ancestral hall to each village, and that if these villages and towns were in America we should have 200 or more ministers, one can form a little idea of the great need of laborers. Hoi In is our most southern station, and situated about twenty-five miles from Kwong-hoi.

MULTITUDES OF PEOPLE.

“Eighteen miles to the northeast from Kwong-hoi is a small village, in which we have opened a small school this year, and the region also contains over 50,000 inhabitants; but what is such a small school among so many? It is a good deal like the five barley loaves and the two fishes among the five thousand. For a number of years we have been trying to open a chapel in this region, but without success, and so hearing that a certain village would furnish the ancestral hall for a school-room, and the wood and oil necessary for the teacher's use, if we should furnish the teacher, we accepted the proposition and opened a school in Tsun Kong (Point Mountain). Of thirteen pupils two are girls, which is somewhat an innovation in this region, for none of the girls ever attend school. Fortunately one of them is the daughter of an American Chinese Christian, who is respected by nearly all the villagers. There are always some four or five Christians in the surrounding region, and we hope to be able to reach not only this village but the larger towns lying around it. Some seven miles from here is a large settlement of the Hakkas, among whom the Roman Catholics have a large number of converts.

“Eighteen miles from Kwong-hoi, in another direction, is another village, where we have had a school for the last two years, and if we estimate the population in the neighborhood we shall also find some 50,000 souls. The people of Tai Long are usually quite friendly, though it

is difficult for them to give up the worship of idols. One or two of the young men of the village have given up the worship of idols, and one of these has suffered more or less persecution. His own grandmother came to me and requested me not to take him with me. Finding some Christian books that I had given him, she threatened to burn them, but consented to return them to me if I wanted them. I told her by all means not to burn them, and so she returned them again to me. The grandmother told me that her grandson was an unnatural grandson and did not have a particle of virtue or honor; which meant that he did not worship the idols. We have sixteen pupils here, two of whom are the sons of our helpers. Most of these have studied in our school before.

“At San Ning City, some twelve miles from Tai Long, we had hoped the California Chinese Missionary Society would open a chapel, but they still have no place nor preacher, though there was a fair prospect of both at one time. It is nearly two years since this scheme was planned and the work undertaken, but without any result thus far. May they be more successful in the future!

“At Chung Wan Yung Hang, where we have two or three Chinese Christian women, we found that Mrs. Dr. E. P. Thwing had spent two or three days instructing them. This district also needs a regular Chinese preacher. Thus far we have only been enabled to do a little missionary work in passing, which has been mainly to encourage those who already believe. There are two young women, daughters-in-law of the two Christian women who have ceased from idol-worship, and I could wish that some one could instruct them more regularly.

“At Hok Chan, in an entirely new field, another Californian Christian is stationed as teacher, who has twenty-four pupils, and others are desiring to come, though the teacher has almost too much to do now. More than 100,000 people are found here without any religious instruction, and when we go twenty miles still further west

we find the city of San Hing, where there are at least 100,000 or 150,000 persons. All these estimates are below the actual number of the people. Should not the native and foreign missionary force be increased?"

Micronesian Mission.

FROM PONAPE.

As reported in our last issue, the *Morning Star* reached Honolulu April 27. The mail which was brought up reached the Mission Rooms on May 17. Mr. Doane, though most unwilling to leave his work, was constrained on account of ill-health to come to Honolulu, where he now remains in a feeble condition, though hopes are expressed that he will improve. Miss Palmer, attended only by Mrs. Cole, who was formerly of Kusaie, is bravely holding the fort at Ponape. She makes a good report of her school, which has been held about forty-six weeks of the year. There are now twenty-eight girls in the school, nine having left during the year. Four of these nine were married to members of the Training School. Of these, two are teaching with their husbands. Six of the girls have been received into the church during the year, and Miss Palmer speaks of the joy it has been to watch their progress. The books of Samuel and the Kings have been given this year to the people in the Ponapean language, and Miss Palmer says that it has been an inspiration to "see the eagerness with which these girls read the Bible stories for the first time in their own language."

Mr. Doane, while at Honolulu, was able to dictate his annual report of the work at Ponape. In it he speaks of the presence of the Spaniards as having greatly interfered with what would otherwise have been a prosperous year. Nevertheless, some of the churches are sending for lumber to build better churches, and some of them are gaining in membership; about sixty have been baptized. The Training School has been fairly successful. At Mokil there has been a sad falling away, through the influence of a young man of high birth. At Pingelap there has been a

good teacher, Thomas, with a large congregation on every Sabbath, and a successful day-school. Of Ngatik, Mr. Doane says:—

"This little island, just eighty miles south of us, has been regarded as one of the hardest islands in this part of the Pacific Ocean. Last year the Lord gave us a young teacher with his wife, to put on this island, who went to work with an earnest spirit. The natives helped him to build a dwelling-house and church, which also became a schoolhouse. Soon there was a large congregation on the Sabbath and a large number gathered in the school. The work went on swimmingly.

"When the *Star* reached there we found a great change. As we approached the church there were many greeting us with songs. I was told by the young teacher that all the congregation wanted to become church members. I laid before them the principles of the gospel of Christ, at a service lasting about an hour and a half. Then began the real work, for each one had to be examined as to the views of religious life. This examination carried us away into the middle of the night. I am happy to say that I found they had taken in the idea of the gospel correctly, and understood what it was to be a Christian. The next morning we gathered for baptism. We ordained two deacons, and the young teacher was set apart so that he might administer the Lord's Supper. We do not feel justified in authorizing such young men to receive members into the church. They might lead many into the church who should not be there."

[P.S. Mr. Doane died at Honolulu, May 15.]

RUK AND THE MORTLOCKS.

Mr. Snelling reports that on Ruk the work is slowly advancing. One new church has been organized within the year. At every station new buildings or repairs for church or schoolhouses have been carried on. At each station also there have been some additions to the churches. In the Boys' School there are

thirteen boys, four of whom are married. There is an equipment for twenty men and boys, and it is hoped that that number will soon be in training. Mr. Snelling has much hope that most of those who are in the school will eventually do good work. He says: "The persistent holding of the scholars to their work has had a good influence on their general bearing and character. They have more push, take greater pains with their work outside, are more thoughtful and diligent in business. But there is much room for improvement before they can take up the work as their own." In regard to the work at the Mortlock Islands, Mr. Snelling writes that it is not in an encouraging condition. There is great need of new helpers and a more constant supervision. At Nama, both the church and the school have decreased in numbers, and the same is true of several other islands. The only hope for the future is the raising up of a better class of teachers and preachers who can wisely lead the people.

THE MARSHALL ISLANDS.

It will be remembered that the *Morning Star* was obliged to make a special trip to Honolulu in November last on account of the serious illness of Miss Ingersoll and Miss Crosby. This took so much time that the usual visitation of the Marshall Islands by Dr. Pease was omitted, and the *Star* simply left at those islands the supplies for the native agents. Of course no detailed account of the work there can be given, but Dr. Pease gives a summary of news which had been received at Kusaie from several of the Marshall Islands. He says:—

"We have heard that our teacher in Namerik, Likilol, is dead; that the schools on Ebon are prosperous, but that Hiram's wife is very ill and in need of medical aid; that Jeremaia on Jaluij is entirely destitute of cloth, kerosene, soap, thread, etc.; that the assistant teacher in Ailinglaplap, who had the promise of returning to school this year, is anxiously looking for us; that a large number of candidates in Ujae, Nama, and Malwonlap are waiting to be received into the churches; that our

teacher at Mejuro is having much success and greatly needs help; that there is a sudden revival of heathenism on Mille, 'which makes the pastor's heart ache'; that a German missionary has begun work in Jaluij, etc. We had promised to take a young man from Ebon to work in Lailero's place (in Ujae) while he spent another year in school. One of our pupils was to take Lailemon's place in Ailinglaplap, while he was to have another year in school. Thomas is ready to go to Arno, to a part of the island where his relatives live, and where chiefs and people are impatiently waiting for a teacher. We have another who is assigned to Mejuro, where the chief begged for a teacher last year; and we had hoped to take still another to Aur and Malwonlap, where they are in the greatest need. We cannot send out one of these until I can go, see the people, and make arrangements for their work and subsistence."

FROM KUSAIE.

Mrs. Forbes, since the death of her husband, has remained at Kusaie. A little daughter was born to her March 4. Of the Marshall Islands Training School, Dr. Pease says: "The scholars have done quite well during the year, both in their studies and manner of living. Our prayer-meetings are interesting, and the time is always well filled." In speaking of the new king of Kusaie, Dr. Pease says: "King material is growing scarce on this island. The present incumbent had been a sailor for more than twenty years, and was sent for to be inaugurated. He speaks English tolerably well, and is a fair specimen of the average native sailor. From the fore-castle to the throne!"

Of the Girls' School on Kusaie, Miss Smith writes a cheering report:—

"We have much to be thankful for in the present condition of things with us. At least six of the girls will be ready to leave us this year as the wives of teachers. Some of these older ones are rare jewels—Neibar, from Jaluij, and Theri, from Apaiang, in particular, 'adorning the doctrine' of Jesus Christ in the minutest details of their daily lives. During my sick-

ness last year, and my absence afterward, they were Miss Little's main dependence, and she has said many times that she should not have known what to do without them. Katue, too, from Tapiteuea, is one of the most trustworthy and faithful; not so quick in some ways as others, but with a certain stability of character which is unusual among the islanders. These three will be among those to leave us this year.

"Just now we are living, from day to day, in expectation of saying good-by to another of our household — not for work in the islands, but for a home in her Father's house. Teua, who came to us in 1887 from Tapiteuea, is slowly dying in consumption, and we feel that she has but a few more days with us. She knows that she cannot recover, so I have been able to talk many times with her of the change that is soon to come and of the home to which she is going. To her the most wonderful part of heaven seems to be the fact of seeing God face to face; she has often spoken of it as something which she thinks about in anticipation. I have told the girls too that Teua is soon going to be called to live with her heavenly Father, and they have made great efforts to help these last days by quiet in the house. Now we shall be able to know that two at least of our household are safe from everything 'that defleth,' and it is a comfort to remember that two will have gone straight from our school-home here at Kusaie to the other home.

"In August, 1889, on the return of the *Star* from Honolulu, Esther and Miriam Kaure, the daughters of Mr. Bingham's amanuensis, Te Kaure, entered our school. They have been, for two years, pupils at Kawaiahao Seminary in Honolulu; but it seemed desirable that they should be in this Gilbert school, if they were ever to be useful among their own people in after years." [See the picture in the Young People's Department, page 302.]

Northern Mexico Mission.

CHURCH DEDICATION.

By some accident the account of the dedication of the first Protestant church

built in Sonora, which took place in Hermosillo on the ninth of March, was not forwarded in season, but the event is of such importance that some record of it should be made here. Messrs Eaton and Case were present with Mr. Crawford and took part in the service, as did also Rev. E. L. Hood, of Albuquerque, and R. T. Liston, of Nogales. Mr. Crawford says: —

"The house was well filled in the morning, and much interest was manifested in the plain statements of truth. In the evening the house was full, and more interest shown, as well as much curiosity, to see the ceremonies or the administration of the sacraments. There were three old people received upon profession, and they had witnessed a good profession for several months before the people, especially the fanatical ones. The old lady, the wife of one of the other two, had been sick for some weeks, and was anxious to be received before she should depart, for she felt that her time was short. With tears of joy she received the baptism and the supper, and said afterward: 'Now I can go in peace. Oh, how I have longed to be received among the disciples of the Lord!' During the administration of the sacraments there was the closest attention and perfect silence. When the invitation was given at the close for those who wished to join, seven rose as candidates, and one offered herself later.

"The bishop was very much exercised over the interest the people took in us and the crowds that came out to hear and see. He launched forth his excommunications at every mass, warning and forbidding his hearers at the confessional to have anything more to do with the Protestants. He excommunicated every one who attended our services, so that the whole town is out with him."

For three evenings previous to the dedication the church was open for illustrated lectures with the use of a sciopicon. The first night the house was comfortably full; the second and third evenings the people took the place by storm, and there was

not room enough. The governor, mayor, and chief of police and many others of the leading families were present. The views of the life of Christ were most appreciated, "and Mr. Eaton had fine opportunity to present many important truths of gospel history."

Mr. Case, on account of physical disability, has been obliged to seek surgical aid in the United States, Mrs. Case remaining at Parral, from which place she wrote, May 13:—

"Two colporters, who were out when Mr. Case left home, have brought in good reports of work done and books sold. The native helper who has been for two years in Paso del Norte, now working in this field, returned, at my request, last week from Zaragoza. He and another brother from that place report a crowded house at the nightly meetings, which were held for two weeks, and much interest manifested by outside crowds. As soon as he can make the rounds of out-stations at El Valle and Las Cuevas, he will return to Zaragoza to continue this most hopeful work. He gave us a good sermon here yesterday, addressed to a full house. After the usual preaching service, was held our first meeting of the Youth's Missionary Society. Two of our school-girls had translated interesting articles from the *Missionary Herald* on the religions of India. We feel greatly encouraged by the interest manifested and the promises made by these poor children to aid by their *tlacos* in sending the Bible to those who know it not. Their first contribution amounted to nearly fifty cents, all given in *tlacos* by the children themselves.

"Miss Prescott has a very full school (forty pupils), and often is not able to take needed rest."

West Central African Mission.

FROM BIHE.

A DELAYED letter from Mr. Fay dated Kamondongo, February 25, gives cheering news.

"I am glad to announce to you the

conversion of three more of our boys. This occurred a week or so before Mr. and Mrs. Sanders arrived in Bihé. The boys have thus far shown good evidence of a change of heart. It came about spontaneously. I had had no conversation with them, and was surprised to hear three new voices in the prayer-meeting. I had for some time looked for the two oldest ones, and had been trying to impress them with the thought that with their light they must either come to the light or become far worse than before; we could not receive light and stand still. It was only the last step that remained for them to take, and they took it.

"This makes now eleven boys, large and small, but only seven or eight could be taken into the church as yet, since the smaller ones are liable to be taken away by their relatives. Children here follow the mother, and are the property of her brother. They cannot call themselves their own till they are nearly twenty years old."

Mr. Fay reports that the king of Bihé had imposed a heavy fine upon Mr. Arnot and his associates, and had threatened to plunder him if the fine were not paid. Señor Porto was also involved in the matter, and it was deemed best for Mr. Arnot to pay the fine. Mr. Currie and Mr. Sanders had also visited the king, but he made no demands upon them. The hope is expressed that all difficulties for the present are smoothed over, but it is impossible to say what may happen at any time.

FROM CHISAMBA.

Mr. Currie writes of the return of a caravan which had gone into the interior, bringing back many slaves, and of the growing population at Chisamba and the increase of wealth. Of political matters in that region he says:—

"Ciyuka, the son of Jambayamina, who was driven out of the country last dry season by the new king of Bihé, has returned, rebuilt his village, and sent word to the chief ruler: 'By driving me out of this country you have given me the keys of the Elombi; and when you go out

I go in.' This means that the new king by his act has pointed to Ciyuka as the coming ruler of Bihé.

"Word was sent by the king of Bihé to the people of Cisendi to expel their chief; but they have refused to do it, and the latter has built a strong wooden stockade around his village, and says it is not intended to protect him against lions and hyenas, but against men. His loud talk, however, is not wise. It tends to alienate from him the goodwill of his neighboring chiefs. Already they say: 'He thinks himself the only man in the country.' When war comes against him, as it may next dry season, he may find those chiefs who have been his friends arrayed against him.

"Every branch of the work here seems to be in a decidedly encouraging condition. All hands are evidently happy and hard at work, two things which seldom go together without a blessing."

FROM BAILUNDU.—THE WORK OF THE SPIRIT.

Letters are received bringing down dates to March 16. Mr. Stover says:—

"I am glad to be able to report a continuance of the increase in attendance at the Sabbath services. A week ago there were over one hundred present at the morning service, which continues to be the main service of the day. Very few outside of the regular adherents come to the afternoon service, so we really are in need of our new house of worship, the work upon which is progressing very satisfactorily. We hope to dedicate it at the annual meeting in June.

"I expect to baptize two or three at the next communion. One of them, Chombela, lived with Mrs. Walter for a long time, and has been on probation for some months. One young man is a cousin of our Cato, whose maternal village is some distance away, but his father lives at Chilume. He has been with us more or less from the first, and was noted by us as a peculiarly bright and more than ordinarily saucy boy. He came to work for Mr. Woodside when they first came,

greatly to our surprise, as he never stayed long at work before. We noted a great change in him. He bids fair to become to the Woodsides what Cato is to us. He has long since taken his place as one of our most reliable and trustworthy lads. He began to take part in the meetings some time ago. Last week I called him to my room to have a talk with him, and found that he had been planning a visit to me to speak about his being baptized.

"I wish I could give you his story as he told it to me. I was deeply impressed, by what he said, with the reality of the work of the Spirit, and how often He works when we know nothing of it. During all that period when we should have smiled at the suggestion that Nunda, pert, saucy, deceitful, though bright, had a sober thought, he was really under conviction. His inclination then was to cast in his lot here, but his friends opposed, and for a time he reluctantly obeyed; but at last he could resist no longer, and in spite of threats and taunts and scoffing he came to us, deliberately severing all earthly relationships,—all of which we never knew until he told me this a week ago. He belongs to a family in good standing, and all of them most bitterly opposed to Christianity.

"We now have five classes in the catechism, and I intend to organize an advanced class, to be taught by myself, which will have instruction more fully in the matters touched upon in the catechism. Mrs. Webster teaches one class of girls, Mrs. Stover another, Katito (Joseph) another, Kapila the beginners, and Cato what is now the advanced class. My series of catechisms will, when completed, include three books, two of which—a Shorter Catechism for Beginners and Schaff's Christian Catechism translated—are now in process of composition. The third will be an historical catechism of Biblical history, which I hope to begin ere long."

KING KWIKWI AND HIS WAR.

Mrs. Cotton, in a letter to friends at home, writes March 16:—

"I am glad to say that the king re-

turned from his war last Tuesday, so that now a great many carriers can go to the coast. Mr. Fay hopes to take over one hundred men, and Mr. Woodside will go in about a month with another large caravan if possible. It is reported that quite a number of men have been killed during this campaign of eighteen months; but probably not so many, as they are all such cowards. Unfortunately, the son of the king of the country just west of us, Civanda (through which the road to Benguella lies), was killed. The people here have a queer custom. When any person of prominence dies the country is closed to travelers. Our mail men from Benguella must have nearly reached there when this happened, so they dare not travel on for fear of being plundered. When Mr. Fay gets there he will travel on as if nothing had happened, for white men are lords here. If he finds our mail men waiting on the other side of Civanda, he will turn back and see them safely through. The ceremonies for the dead sometimes last a long time.

“ Last Friday, Mr. Cotton and two other gentlemen went to visit the king and take him a present. Every newcomer must take him a present, and if Mr. Cotton did not go right up after the king’s return his

highness would send for him. He is generally good-natured, but this morning he was particularly so. They took him only a little cloth, as we are so short. They told him why they brought so little, and he said: ‘Of course they could not bring much because they had not been able to get carriers.’ They told him that Mr. Cotton was building, although he had not his permission to do so. He said: ‘Of course. Why should n’t he build? This is the white man’s country.’ He wanted Mr. Cotton to come often and offered to teach him Umbundu. We had to leave our passport at Benguella with the governor, but in its place we got a *ginya* from the governor, which answers the same purpose. The king had a half-breed Portuguese read it to him, and when the man told him the governor said he must treat us well, the king was indignant. He said he *was* treating us well, and that the governor had no business to send him such a letter; that when he did drive us out four years ago, it was because the Portuguese made him do so. He told the half-breed to get some *good* paper, and write to the governor and tell him so, and that Mr. Fay should take the letter. He is a queer old man, but he is our friend.”

Notes from the Wide Field.

BRITISH FOREIGN MISSIONARY SOCIETIES.

The following notes in regard to British Societies are taken from the reports of the May anniversaries held in London.

THE LONDON MISSIONARY SOCIETY. — The anniversary of this society was held in Exeter Hall, which was crowded to the doors. Sir Charles Aitchison, K. C. S. I., well known as an authority in all matters relating to India, presided, and made a strong address. He affirmed, after thirty years’ knowledge of that country, that since the middle of the present century Christianity is growing in India at a rate more than five times as fast as the population is growing. This statement he based not upon testimony of prejudiced individuals, but upon “the cold and colorless statistical tables of the official census made by the government of India.” He gave striking facts in illustration of this statement. The financial report of the society shows that the receipts amounted to \$517,000, which is about \$20,000 more than those of the previous year, while about \$90,000 was raised within the mission fields.

THE RELIGIOUS TRACT SOCIETY. — This organization has issued during the year, in books, tracts, leaflets, cards, and periodicals, no less than 62,000,000 copies. The

society, either directly or by aiding other societies, issues publications in 199 languages and dialects. The total receipts in the trade department and from contributions amount to over one million dollars.

THE BRITISH AND FOREIGN BIBLE SOCIETY has issued during the past year 3,790,000 copies. This is an advance on last year of 115,000, and on the issues of ten years ago of 1,000,000. Here is striking evidence that the Bible is not losing its hold upon the people. The total receipts of the past year were \$1,060,000. In many parts of the world the demand for the Scriptures is increasing rapidly. The circulation of the Bible in Germany reached the highest point ever attained, the report showing that the figures of the German societies have of late years "gone up by leaps and bounds." In Russia the total circulation from St. Petersburg has been 311,000 copies, an increase of 20,000 copies over the preceding year. In Spain and Italy the circulation effected is the highest ever known.

THE WESLEYAN MISSIONARY SOCIETY. — The total income of this society was a fraction over \$700,000, a falling off of \$50,000 from the preceding year.

BAPTIST MISSIONARY SOCIETY. — During the past year the secretary of this society, Alfred H. Baynes, Esq., has visited India for the purpose of examining and, so far as may be needful, reorganizing the missions of the Baptist Board. He was not able to be present at the anniversary meeting, but he sent a cheering report. Rev. C. H. Spurgeon has withdrawn from membership in the Committee of the society. The receipts of the year amounted to \$352,000, leaving a deficit of about \$12,000. A proposal was received, and heartily approved, looking toward a union between this organization and the General Baptist Missionary Society, the latter society having about one tenth the income of the former.

CHURCH MISSIONARY SOCIETY. — A remarkable series of meetings were connected with the anniversary of this society. A special telegram received that week from Africa called for instant reinforcements, and four who responded were despatched from the meeting itself. An anonymous gift of \$25,000 was announced as a "substitute for service," and other gifts with like purpose were also received. The ordinary receipts of the year amounted to \$1,042,000; besides "special funds," amounting to not less than \$255,000.

PERSIA.

A GREAT REVIVAL. — The missionaries of the American Presbyterian Board in Persia are filled with rejoicings over an extensive work of grace. It seems that the last year was a year of many trials, and that at its close the report showed a net loss instead of gain. The first hopeful sign was the awakening of a band of young men. The Week of Prayer, though observed with special solemnity and interest, was not followed by conversions, and the month of January passed without marked results. But later two young men, who it is said were scarcely able to read, but whose hearts were filled with love to God, went with one of the college teachers to a large village, where the church had been in a languishing condition, and a remarkable quickening was at once witnessed. Other churches soon began to feel the sacred influence, and Mr. Labaree, from whose letter in *The New York Evangelist* we learn these facts, says that every week since cheering tidings have come from some church which has received a great blessing. Preachers, native and foreign, have been taxed to the utmost in the holding of extra services. Much persecution has accompanied the work, notably from the Old Church and from the Ritualists. Some persons have been driven from their homes by their enraged relatives. Several remarkable cases of conversion are reported. Those of especial note are two physicians, who have hitherto been bitter opposers of

evangelical truth. The genuineness of the work has been attested by the liberal contributions of the people. The movement is described as very quiet, the preaching of the most searching and practical kind, relating to sin and repentance and the new birth. A large ingathering into the churches is anticipated, upwards of four hundred persons having publicly expressed their desire to begin a new life.

AFRICA.

THE ZAMBESI MISSION. — The report of the conference of the Zambesi Mission held at its new station of Kazungula, in August, 1889, and covering the two preceding years, appears in the May number of the *Journal des Missions*. The closing summary is as follows: —

1. "There has been progress the past year above that of the preceding year in regard to our relations with the natives, especially with the chiefs.
2. "The year 1888 was marked by the foundation of the school at Sesheke.
3. "The gospel has been preached more than once during the year in most of the villages having relations with Sesheke. The number of these villages is between sixty and seventy. Meanwhile we have not the joy of announcing to you the awakening of a single soul. The essentially nomad life which the Barotses had will always be a great obstacle to a rapid progress of the gospel among them."

Later news from M. Coillard at Sefula, December 24, 1889, is better. Never were circumstances more favorable for preaching the gospel or teaching the children. Madame Coillard has already the beginning of a boarding school, and among the nine girls are two daughters of the king.

ITALY.

THE EVANGELICAL CHURCH OF ITALY. — This organization, formerly called the Free Italian Church, in its report for the year 1889 enumerates 31 churches, 55 stations, 14 ordained ministers, and 15 evangelists. Connected with the churches are 2,305 communicants. Most of the stations report growth amid much opposition. Public services are often interrupted by the presence of rough men, who seek to terrify the worshipers. The report given of Bari, one of these stations, may be taken as quite characteristic. The preacher says: "The work, however, is not a very easy one. We are accustomed to see our windows broken, lighted paper bombs entering our meeting hall, flying stones passing by our head, or knocking off our hat, threatening points of daggers at our throat, and to hear the savage shouts, 'Down with the heretics! To the fire with the Protestants!' But God has always been at our side for defence, and our soul is full of triumph and peace."

Miscellany.

BIBLIOGRAPHICAL.

Henry M. Stanley; The African Explorer. By Arthur Montefiore, F.R.G.S. Fourth edition. Twentieth thousand. F. H. Revell: New York & Chicago.

This reprint is an authentic sketch of the facts of Mr. Stanley's life drawn from his own books, letters, and addresses, and brings the story down to his recent return from the search for Emin Pasha. As this volume numbers but 182 pages it in no wise interferes with the forthcoming vol-

ume, "In Darkest Africa," from Mr. Stanley's own pen, but it places in a graphic and entertaining way the main facts of his remarkable career within the reach of all.

The Success of Christian Missions. Testimonies to their Beneficent Results. By Robert Young, F.R.G.S. London: Hodder & Stoughton.

This handsome volume, by the author of "Modern Missions," is a collection of testimonies which was begun several years ago. The author has not quoted from

the utterances of missionaries or of ministers, for though their testimony is as credible as that of any class of men, yet inasmuch as those whom it is specially desired to reach by this collection might object to these witnesses as prejudiced, the author has confined himself to statements made by travelers, governors, statesmen, diplomatists, army officers, scientific men, and others who have, in reports or books of travel or government blue books, put on record, incidentally often, their impressions in regard to missionary operations. One peculiarity of this volume is that it devotes several pages in the beginning to *adverse* criticisms upon missions, from Captain Cook and *The Edinburgh Review* even down to Lieutenant Wood. Many of the testimonies are the same as may be found in Liggins's volume, "The Great Value and Success of Foreign Missions." The mass of evidence here adduced is such as must convince any fair-minded man that the measure of success attending the work of modern missions is quite in proportion to the efforts put forth. In no court of law would the concurrent evidence of so many and such competent witnesses be rejected.

A Sketch of the Early Life of Joseph Hardy Neesima. By Phebe Fuller McKeen. With an introduction by Philena McKeen. Boston: D. Lothrop & Co. Price, 60 cents.

This little book comes as a surprise. It was written a dozen years ago by the Sunday-school teacher of Mr. Neesima, Miss Phebe McKeen, who was greatly interested in this bright young man from a foreign land who had come to Andover as a stranger. A frequent visitor at the home of his teacher, Mr. Neesima told her the story of his early life, which Miss McKeen at once wrote out, using as far as practicable his own language. The record was laid aside, and the writer has since been called from earth. No one can read this story without being profoundly impressed by the character of Neesima, and by the leadings of divine providence which brought him to this country. Renouncing idolatry before he had heard of any spiritual religion, learning to pray

from Robinson Crusoe, following the light which was in him till he saw clearly, in Jesus Christ, Him who is the light of the world, his career is most remarkable. His early prayer, "Let me reach my great aim," was answered years after the record contained in this little volume was written. Those who read this delightful story of his early life will surely be eager for the fuller memoir of Mr. Neesima which is in course of preparation by Professor A. S. Hardy.

In the Far East. Letters from Geraldine Guinness in China. Fleming H. Revell: New York & Chicago.

This is the second edition, and the fifteenth thousand, of a book which was warmly commended in these columns on its first appearance, in 1889. The present issue is considerably enlarged by four new chapters, of equal interest with the preceding twelve. They are entitled: A Journey in Central China, In the Heart of Heathendom, A Cry from China, and The Way to the Central Paradise. There are also many new and striking illustrations, while the binding and general appearance of the book are truly sumptuous. Let every Christian read it and lay it to heart.

Must the Chinese Go? An Examination of the Chinese Question. By Mrs. S. L. Baldwin. Press of H. B. Elkins: New York.

This is the third edition of a vigorous pamphlet by one who has been for eighteen years a missionary in China. The special occasion for the issue of this third and enlarged edition is the action of our national House of Representatives in March last, the object of which was to drive out all the Chinese from the United States. It was an act in violation of treaty stipulations, and the proposal to make it a law is an unspeakable disgrace to the nation. Fortunately the scheme was thwarted by the action of the United States Senate, though there is little to congratulate ourselves upon in the way in which the proposal was defeated. Alas for the nation when such schemes find large support! This vigorous pamphlet will help to form a better public opinion.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the Mission in Micronesia, and especially for the *Morning Star* and the nine missionaries who are either returning to their work or going for the first time upon this missionary vessel, as she sails from Honolulu early in July.

DEPARTURES.

May 30. From Chicago, Rev. O. C. Olds, to join the Mission to Northern Mexico.

ARRIVAL AT STATION.

April 17. At Kessab, Central Turkey, Rev. and Mrs. Lucien H. Adams.

ARRIVALS IN THE UNITED STATES.

May 27. At Boston, Rev. B. F. Ousley and wife, of the East Central African Mission.

June —. At New York, Rev. C. F. Gates and wife, of the Eastern Turkey Mission.

June 10. At New York, Rev. Richard Winsor and wife, of the Marathi Mission.

May 16. At San Francisco, Rev. Dr. C. M. Hyde, of the Mission to the Sandwich Islands.

DEATHS.

May 15. At Honolulu, Rev. Edward T. Doane, of the Micronesian Mission.

May 17. At Niigata, Japan, Mrs. Elizabeth A., wife of Rev. Hilton Pedley, of the Northern Japan Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The story of the Doshisha in Japan. (Page 274.)
 2. A new vessel needed in Micronesia. (Page 267.)
 3. Reports from Micronesia. (Page 287.)
 4. The year in the Madura Mission. (Page 284.)
 5. The year in the Marathi Mission. (Page 282.)
 6. Items from West Africa. (Page 290.)
 7. Revivals in Turkey:—
 - (1) At Adana. (Page 279.)
 - (2) At Bitlis. (Page 280.)
 - (3) At Erzroom. (Page 281.)
 - (4) At Mardin. (Page 281.)
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Donations Received in May.

MAINE.

Cumberland county.		
North Yarmouth, 1st Cong. ch. and so.	3 15	
Scarboro, Cong. ch. and so.	5 00	8 15
Kennebec county.		
Augusta, Joel Spalding, to const.		
Rev. J. S. WILLIAMSON, H. M.	50 00	
Hallowell, South Cong. ch. m. c.,	25 00	75 00
Lincoln and Sagadahoc counties.		
Bremen, John S. Fiske, 2; Rev. J. J. Bulfinch, 2,		4 00
Penobscot county.		
Bangor, Central Cong. ch.	75 00	
Brewer, 1st Cong. ch.	9 60	84 60
Washington county.		
Princeton, Cong. ch. and so.		16 00
York county.		
Kittery Point, 1st Cong. ch. and so.		15 00
		202 75

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.		
Troy, Cong. ch. and so.	6 52	
Westmoreland, Cong. ch. and so.	4 00	10 52
Grafton county.		
Campton, Cong. ch. and so.		16 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Francestown, Moses B. Fisher,	5 00	
Manchester, 1st Cong. ch. and so.,		
80.90; C. B. Southworth, with other dona., to const. Mrs. SOUTHWORTH, H. M., 25,	105 90	110 90
Merrimac county.		
Canterbury, G.	1 00	
Franklin, Cong. ch. and so.	25 00	
Sanbornton, Cong. ch. and so.	37 50	
Webster, Mrs. E. Buxton,	5 00	68 50
Rockingham county.		
Epping, Cong. ch. and so.	32 89	
Hampton, Cong. ch. and so.	9 76	42 65

Strafford county.
Centre Harbor, Cong. ch. and so. 3 00
251 57

Legacies.—Exeter, Mrs. Anna W.
Chadwick, by R. B. Archibald,
Ex. 500 00
751 57

VERMONT.

Caledonia county.
Cabot, Cong. ch. and so. 30 00
St. Johnsbury, North Cong. ch. 200 00—230 00
Orleans county.
Newport, 1st Cong. ch. and so. 10 00
No. Craftsbury, Cong. ch. and so. 14 09—24 09
Rutland county.
Clarendon, H. F. Button, 5 00
Pittsford, Cong. ch. and so. 30 12
Sudbury, Ladies of Cong. ch. 2 25—37 37
Windham county.
Brattleboro, Cent. Cong. ch., m. c. 42 52
W. Townshend, Levi J. Boynton, 5 00—47 52
Windsor County.
Ascutneyville, Mr. and Mrs. N.
Gage, 10 00
Norwich, Rev. N. R. Nichols, 3 50
Sharon, E. K. Baxter, 50 00
Windsor, Cong. ch. and so. 1 00—64 50
403 48

MASSACHUSETTS.

Barnstable county.
Falmouth, Cong. ch. and so. 109 00
No. Truro, Cong. ch. and so. 5 50—114 50
Berkshire county.
Hinsdale, Cong. ch. and so. 21 34
New Marlboro, R. 10 00
Pittsfield, South Cong. ch. and so. 67 93
Stockbridge, A lady friend, 5 00—104 27
Bristol county.
Berkley, Cong. ch. and so. 17 00
Westport, Cong. ch. and so. 13 00—30 00
Brookfield Association.
Southbridge, Cong. ch. and so. (of
which 3.90 for Turkey), 96 52
Warren, Cong. ch. and so. 75 00
West Warren, Cong. ch. and so. 5 00—176 52
Essex county.
Andover, West ch. and so. 50 00
Methuen, 1st Cong. ch. and so. 97 52
Salem, Crombie-st. ch. and so. 96 27—243 79
Essex county, North.
Georgetown, 1st Cong. ch. and so. 25 18
Newburyport, Elizabeth Titcomb, 5 00—30 18
Essex county, South.
Beverly, Dane-st. ch., m. c. 34 82
Boxford, 1st Cong. ch. and so. 33 72
Danvers, Maple-st. ch. 187 16
Rockport, 1st Cong. ch. and so. 23 11—278 81
Franklin co. Aux. Society. Albert M.
Gleason, Tr.
Bernardston, Martha L. Newcomb,
for support of a missionary in
China, in part, 764 24
Coleraine, Three friends, 3 00
Deerfield, Cong. ch. and so., 22;
James Childs, 5, 27 00
Northfield, Cong. ch. and so. 7 00—821 24
Hampden co. Aux. Society. Charles
Marsh, Tr.
Chicopee, Cong. ch. and so. 68 07
Holyoke, 2d Cong. ch. and so. 20 01
Ludlow, Cong. ch. and so. 24 35
Ludlow Mills, Cong. ch. and so. 8 00
Mitteneague, Cong. ch. and so. 21 20
South Hadley Falls, Cong. ch. and
so., 15.05; Friends, 10, 25 95
Springfield, 1st Cong. ch. and so.,
70; Hope ch and so., 58.58;
Olivet ch. and so., 48, 176 58
Westfield, 1st Cong. ch. and so. (of
which 25 from Mrs. N. T. Leonard
for Eastern Turkey), 155.55; 2d
Cong. ch. and so., 21.27, 176 82
West Springfield, Park Cong. ch.
and so. 37 06—558 04

Hampshire county.
Amherst, Mrs. J. C. Bryant, 10 00
Chesterfield, Cong. ch. and so. 20 00
Granby, Cong. ch. and so. 20 00
Plainfield, 1st Cong. ch. and so. 22 63
South Hadley, 1st Cong. ch. and so. 26 00—98 63
Middlesex county.
Cambridgeport, Pilgrim ch. towards
support of Rev. J. K. Browne, 9 00
Lowell, "Jack," 7 00
Natick, W. L. Coolidge, 1 00
Reading, Cong. ch. and so. 10 00
Sudbury, A friend, 10 00
West Medford, Cong. ch. and so. 7 76—44 76
Norfolk county.
Braintree, 1st Cong. ch. and so.,
15.93; Henry A. Johnson, 10, 25 93
Franklin, 1st Cong. ch. and so. 30 70
Hyde Park, 1st Cong. ch. and so. 46 37
Norwood, 1st Cong. ch. and so. 228 79
Randolph, Cong. ch. and so. 115 60
South Walpole, Missionary,
2 00—449 39
Old Colony Auxiliary.
Fairhaven, 1st Cong. ch. and so. 33 25
Mattapoisett, Mrs. P. G. Hubbard,
2 00—35 25
Plymouth county.
E. Marshfield, Cong. ch. and so. 4 60
Hanson, Cong. ch. and so. 7 24
Kingston, Mayflower ch. 20 00
Whitman, Cong. ch. and so. 75 62—107 46
Suffolk county.
Boston, Walnut-av. ch., 654.17;
Village ch., Dorchester, 135.25;
Harvard ch., Dorchester, 10;
Eliot ch., Roxbury, m. c., 7.50;
Rev. Geo. F. Stanton and wife,
50, 856 92
Chelsea, Central Cong. ch. 25 60—882 52
Worcester county, North.
Ashburnham, 1st Cong. ch. and so. 37 00
Hubbardston, Cong. ch. and so. 25 25—62 25
Worcester co. Central Ass'n. E. H.
Sanford, Tr.
Shrewsbury, Cong. ch. and so. 30 00
Worcester, G. I. Alden, 2 00—32 00
Worcester co. South Conf. of Ch's.
Amos Armsby, Tr.
Millbury, 2d Cong. ch. and so. 125 00
—, M. J., for work in Constantinople, 400 00
—, A friend, 7 50
4,602 11

Legacies.—Fall River, Rev. Orin
Fowler by M. G. B. Swift, Att'y, 1,681 44
Leominster, Leonard Burrage, by
M. D. Haws, add'l, 4,000 00—5,681 44
10,283 55

RHODE ISLAND.

North Scituate, Cong. ch. and so. 3 00
Woonsocket, Globe Cong. ch. 12 00—15 00

CONNECTICUT.

Fairfield county.
Bridgeport, Park-st. Cong. ch. 43 54
North Greenwich, Round Hill ch. 12 80
Redding, Cong. ch. and so. 26 25
Trumbull, Cong. ch. and so. 10 60—93 19
Hartford county. W. W. Jacobs, Tr.
Berlin, Harriet N. Wilcox, 10 00
Granby, South Cong. ch. 4 50
Hartford, 1st Cong. ch. and so.,
165.47; Wethersfield-av. ch.,
15.14, 180 61
Kensington, Mrs. Julia Bartlett,
South Glastonbury, Cong. ch. and
Sun. sch. 5 00
Unionville, 1st Ch. of Christ, 3 21
Litchfield co. G. M. Woodruff, Tr.
Goshen, Mrs. Moses Lyman, 10 00
Terryville, Cong. ch. and so. 50 74
Thomaston, Cong. ch. and so. 15 10—75 84
Middlesex co. E. C. Hungerford, Tr.
Clinton, Cong. ch. and so. 46 55

New Haven co. F. T. Jarman, Agent.		
New Haven, Dwight-place ch., 30;		
W. H. Elliott, 3; Mrs. C. M. Avery, 2,	35 00	
North Guilford, Cong. ch. and so.	15 00	50 00
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New London, 1st Ch. of Christ, m. c. Tolland county. E. C. Chapman, Tr.		16 52
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Mansfield, 2d Cong. ch. and so.	24 00	60 50
Windham county.		
East Woodstock, Cong. ch. and so.	25 25	
Thompson, Mrs. Abby Shaw, deceased,	20 00	
Woodstock, 1st Cong. ch. and so.	48 85	94 10
		700 02
<i>Legacies.</i> — Hartford, Elizabeth Dwight Kirkland, by Henry C. Dwight, Adm'r.	1,366 64	
	2,066 66	

NEW YORK.

East Albany, Cong. ch. and so.	12 65	
Honeoye, Cong. ch. and so.	46 75	
Lisbon, 1st Cong. ch. and so.	15 33	
Lysander, Cong. ch. and so.	6 52	
Moravia, 1st Cong. ch. and so.	25 00	
New Lebanon, A friend,	10 00	
New York, S. T. Gordon, for native evangelist at Sivas, 100; Charles Dana, 100; C. T. Kilbomee, 20,	220 00	
Norwich, Cong. ch. and so.	17 00	
Otto, Cong. ch. and so.	16 30	
Richford, Cong. ch. and so.	13 00	
Rutland, Cong. ch. Ladies' Mis. Soc.	7 50	
Schenectady, Cong. ch. and so.	45 14	
Setauket, Julia Hale,	2 00	437 19

PENNSYLVANIA.

Erie, M. W. T.	20 00	
Miner, Welsh Cong. ch.	10 00	
Philadelphia, Bedell Bible class of St. Paul's ch., towards support of Rev. Mr. Gardner in China, 20; Rev. J. P. Hubbard, 5,	25 00	55 00

DISTRICT OF COLUMBIA.

Washington, Mt. Pleasant Cong. ch., 84.61; 1st Cong. ch., 28.76,	113 37	
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FLORIDA.

Pomona, Cong. ch.	75	
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TENNESSEE.

Jonesboro, Cong. ch.	3 00	
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TEXAS.

Greenock, S. B. Hoisington,	10 00	
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OHIO.

Burton, Cong. ch.	25 75	
Chester, Cong. ch.	8 00	
Cincinnati, Central Cong. ch.	191 42	
Cleveland, Mt. Zion, Cong. ch., 17; Rev. J. G. Fraser, 10; John G. Hall, 1,	28 00	
Huntsburgh, Mrs. Mary E. Millard, Medina, Cong. ch., to const. WILLIAM P. CLARK, H. M.	5 00	
Oberlin, Rev. C. V. Spear, to const. Mrs. M. A. SPEAR, ALICE B. RING, and Rev. E. B. HASSELL, H. M., 25; Dudley Allen, to const. JOHN F. PECK, H. M., 100,	132 97	
Tallmadge, D. Hine, in trust of the late Sarah T. Hine, to const. DANIEL HINE, H. M.	350 00	
Toledo, Washington-st. Cong. ch.	100 00	
	15 75	856 89

ILLINOIS.

Bartlett, Mrs. Julia Pierce,	1 00	
Buda, Cong. ch.	72 17	
Chicago, South Cong. ch., m. c., 6.12; U. P. Cong. ch., m. c., 8.17; Taber-		

nacle Cong. ch., 9.62; Theol. Sem'y, towards salary of Rev. C. N. Ransom, 10,	33 91	
Dundee, Cong. ch., add'l,	1 00	
Forrest, Cong. ch.	18 33	
Jacksonville, Cong. ch.	55 62	
Millburn, Cong. ch.	13 53	
Oak Park, Cong. ch., 234.63; Mrs. E. Durham, deceased, 30,	264 63	
Ontario, Cong. ch.	37 50	
Peoria, 1st Cong. ch.	67 87	
Ridgeland, Cong. ch.	40 70	
Rockford, 2d Cong. ch., 110.45; T. D. Robertson, 100,	210 45	
Sheffield, Cong. ch.	69 21	
Sycamore, Mrs. Elizabeth Wood,	2 00	
Thawville, Cong. ch.	10 00	
Thomasboro, R.	3 00	900 92

<i>Legacies.</i> — Avon, Mrs. Elizabeth Churchill, by S. S. Clayberg, M.D., and Rev. J. D. Wychoff, Ex'rs,	401 75	
	1,302 67	

MICHIGAN.

Bad Axe, Mrs. Anna H. Dizon, deceased,	25 00	
Benzonia, Amasa Waters,	10 00	
Lansing, Plymouth Cong. ch.	12 03	
Mattawan, Cong. ch.	5 00	
South Frankfort, A friend,	4 00	
St. Johns, Cong. ch.	52 32	108 35

WISCONSIN.

Barneveld, Cong. ch.	5 26	
Beloit, 1st Cong. ch.	224 50	
Bristol and Paris, Cong. ch.	27 20	
Clinton, Cong. ch.	64 68	
Evansville, 1st Cong. ch.	30 00	
La Crosse, 1st Cong. ch.	37 31	
Lake Geneva, Mrs. George Allen,	5 00	
Mondovi, Cong. ch.	11 00	404 96

IOWA.

Edgewood, N. G. Platt and wife, for catechist in Madura,	30 00	
Eldora, 1st Cong. ch.	55 73	
Grinnell, Cong. ch.	91 30	
Iowa City, Cong. ch.	15 00	
Iowa Falls, 1st Cong. ch.	10 37	
Newton, 1st Cong. ch.	14 60	
Rockford, Cong. ch.	5 36	222 36

MINNESOTA.

St. Paul, Park Cong. ch. towards support of Mrs. Thom. and with other dona. to const. GEORGE M. BRACK, H. M.	50 00	
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<i>Legacies.</i> — St. Paul, Mrs. Ann Dyer, by Rev. S. J. Humphrey,	50 00	
	100 00	

KANSAS.

Effingham, Francis Loomis,	100 00	
Ford, Cong. ch.	3 47	
Manhattan, Cong. ch.	32 30	
Osawotomie, Cong. ch.	15 00	
Partridge, Cong. ch.	15 18	
Russell, Cong. ch.	4 40	170 35

NEBRASKA.

Exeter, 1st Cong. ch.	4 00	
Lewiston, A friend,	100 00	
Neligh, Cong. ch., 18.25; do. H. K. Warren, 10,	28 25	
Pawnee City, S. E. Hillis,	5 00	
Springfield, Cong. ch.	7 00	144 25

CALIFORNIA.

San Francisco, Mis. Soc. of Cong. Ass'n of Christian Chinese,	5 50	
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OREGON.

Corvallis, Cong. ch.	6 85	
Forest Grove, Cong. ch.	30 00	36 85

COLORADO.			
Highland Lake, Cong. ch.		12	27
WASHINGTON.			
Seattle, Plymouth Ch.	152	84	
Steilacoom, Rev. L. W. Brintnall,	5	00	157 84
NORTHERN DAKOTA.			
Dwight, Cong. ch.		5	70
SOUTHERN DAKOTA.			
Bowdle, Cong. ch.		6	50
UTAH.			
Ogden, Cong. ch.		32	65
DOMINION OF CANADA.			
Province of Quebec, Montreal, Rev. John Fraser,		25	00
FOREIGN LANDS AND MISSIONARY STATIONS.			
Austria, Prague, Bohemian Friends for Africa, 83 $\frac{1}{2}$ florins,	33	47	
Mexico Chihuahua, Y. P. S. C. E., to aid Rio Grande Training School, Ciudad Juarez.	15	72	49 19
MISSION WORK FOR WOMEN.			
From WOMAN'S BOARD OF MISSIONS.			
Miss Ellen Carruth, Boston, <i>Treasurer</i> .			
For several missions in part,		8,492	40
From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.			
Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> ,			
(of which 225 for housekeeping outfits of Misses Fletcher, Myer, and Gill),		2,500	00
MISSION SCHOOL ENTERPRISE.			
MAINE. — Bremen, Union Sab. sch.		2	06
NEW HAMPSHIRE. — Concord, Junior Endeavor Society of South ch., for China, 8; 4.74; Sanbornton, Cong. Sab. sch., Mission Band, 12,			24 74
VERMONT. — St. Johnsbury, South Cong. Sab. sch., for work of Rev. H. N. Barnum,			35 00
MASSACHUSETTS. — Boston, Y. P. S. C. E. of Phillips ch., thank-offering, 5; Dunstable, Y. P. S. C. E., 5; Easton, Y. P. S. C. E., for student in Japan, 6.25; Essex, Cong. Sab. sch., 2.25; Hyde Park, 1st Cong. Sab. sch., 19.80,			38 30
CONNECTICUT. — Groton, Y. P. S. C. E., for student in So. Africa, 30; do. Young Men's Growing Society, for student in Madura, 6; Saugatuck, Cong. Sab. sch., 3.17; Somersville, Y. P. S. C. E., for pupils in Peking and Foochow, 12.50; Stamford, Cong. Sab. sch., for two pupils in Erzzom High School, 20; Williamsville, Cong. Sab. sch., 4.50,			76 17
NEW YORK. — Jamestown, Cong. Sab. sch., 14.83; Wellesville, Y. P. S. C. E., for student in Aintab college, 15,			29 83
OHIO. — Cincinnati, Central Cong. Sab. sch., 17.92; Edinburgh, Woman's Branch, for young man at Erzzom, 10; Oberlin mission Sab. sch. of college Y. M. C. A., 1,			28 92
ILLINOIS. — Aurora, Y. P. S. C. E. of New Eng. ch., for catechist, Madura, 5; Polo, Pres. Sab. sch., for Rev. C. F. Gates' work, 18.06,			23 06
MICHIGAN. — Hopkins, Cong. Sab. sch., for Japan, 4.75; Wheatland, Cong. Sab. sch. 16,			20 75
IOWA. — Eldora, 1st Cong. Sab. sch., 2.81; Ottumwa, Y. P. S. C. E. of 2d Cong. ch., for use of Rev. H. A. Cotton, Africa, 2.85,			5 66
MISSOURI. — Lebanon, Y. P. S. C. E., for catechist, Madura,			10 00
MINNESOTA. — Minneapolis, 5th-av. Cong. Sab. sch., 2.75; Ortonville, Cong. Sab. sch., 8.66,			11 41
KANSAS. — Wabaunsee, Y. P. S. C. E., for Mexico,			2 25
NEBRASKA. — Chadron, Y. P. S. C. E., for student, Japan, 10; Franklin, Cong. Sab. sch., 9.40,			19 40
NORTH DAKOTA. — Grafton, Cong. Sab. sch.			5 00
			332 55

CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS. — Auburndale, Cong. Sab. sch., 50.75; Dedham, 1st Cong. Sab. sch., 20; Northboro, Cong. Sab. sch., 5.35,	76	10	
ALABAMA. — Talladega, Cong. Sab. sch., 7.21; do. Sons of the King, 2.10,	9	31	
OHIO. — Fredericksburg, 1st Cong. Sab. sch.			5 00
KANSAS. — Neosho Falls, Boys' Mis. Soc.			5 00
			95 41

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Phippsburg, Jane M. Campbell, for training school for nurses, Kyōto, 5; Portland, Emma L. Stone, for work of Miss Richards, Japan, 2,	7	00	
NEW HAMPSHIRE. — Canterbury, Ladies' Mis. Circle, for work Miss Patrick,	15	00	
VERMONT. — Burlington, A class in College St. ch., for Mrs. Wheeler, Harpoot,	16	00	
MASSACHUSETTS. — Berkley, A friend, for Japan, 200; Boston, Walnut-av. ch., for Japan, 100; do. Union ch., Young ladies, for Mrs. Ralo's work, Euro. Turkey, 10; Cambridge, A member of Shepard ch., for special work in Japan, 250; Easthampton,			
Friends in 1st Cong. ch., for Mission house repairs at Bitlis, by Mrs. Wood, 23.95; East Somerville, Mrs. Sarah H. Stone, in aid of Kraal schools, Zulu, care Miss House, 60; Fall River, Friends, by Miss Cooper, for Mission house repairs, Bitlis, 11.50; Leicester, Thank-offering for Mr. Neesima's school, Japan, 5; Mt. Hermon, school, for chapel at Farkin, 30; Natick, A. P. J., for Japan, 2; Salem, A friend, for Japan, 2.50; Southbridge, Brookside Mis. circle, for Miss Pratt, Mardin, 16.30; Springfield, Olivet Sab. sch., for Harpoot school, 30,			741 25

CONNECTICUT.—East Hartford, 1st Cong. ch., for chapel at Guadalajara, 25.14; Norwich, Emily S. Gilman (10), for mule for Mr. Cotton, received and reported directly to the mission, March 1, 1890; Ridgefield, 1st Cong. Sab. sch., for school work at Rahuri, 10,

NEW YORK.—Buffalo, C. E. Baer, for self-help dept., Anatolia College, 1; Canajoharie, E. P. Abell, for Japan, 25; Clifton Springs, Friends, for Boys' Boarding School, Kalgan, 25; New York, Dr. and Mrs. L. H. Cobb, for an. scholarship, Anatolia College, 28,

ILLINOIS.—Carthage, Mrs. J. C. Rand, deceased, for steam launch for Ponape, 100; Chicago (6th Presb. Sab. sch. prim. class, 10; J. H. Miller, 10; Miss Maxey's Sab. sch. class, 5; Mrs. F. E. White's class, 10; Mrs. Dr. Standley, 5; Mrs. C. H. Cregior, 2; W. H. Rose, 1; John J. Homer, 1; A friend, 1) = 45, for mule for Mr. and Mrs. Cotton, W. C. Africa. Also received, February 18, and reported directly to the mission, 28 from W. B. Jacobs, for same object; do. John Johnston, of South ch., for Johnston scholarship, Anatolia College, 25; Elgin, V. P. S. C. E., for scholarship, Anatolia College, 14,

MISSOURI.—Kansas City, Mr. and Mrs. W. B. Grosh, for the Henry Grosh scholarship, Anatolia College,

ALABAMA.—Talladega, Little Helpers, for Seeva Ruteenam, Madura,

MICHIGAN.—Detroit, A friend, for Doshisha dormitory,

WISCONSIN.———, A lady, for Mrs. S. B. Goodrich's work,

IOWA.—Keokuk, Dr. E. B. Ringland, for steam launch for Ponape,

MINNESOTA.—Minneapolis, G. B. Kirkbride, for Kirkbride scholarship, Anatolia College, 25; do., A friend, for Self-help dept., 1,

KANSAS.—Manhattan, Y. P. S. C. E. and Jane G. Foster, 14 each for scholarship Anatolia College,

NEBRASKA.—Beatrice, Y. P. S. C. E. of 1st Cong. ch., for girl at Okayama, care Miss Gill,

COLORADO.—Colorado Springs, A friend, for Japan,

MANITOBA.—Morden, Four friends of Mr. Fraser, for native preacher, North China,

CANADA.—Toronto, Cong. Woman's Board, for Rev. C. H. Brooks, Turkey,

PONAPE.—Henry Nanpei, for steam launch for Ponape,

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

	For Bible Woman's work in Madura Dispensary,	140 00
35 14	For schoolhouse, Arrupukottai, Madura,	350 00
	For support of man and wife, care Mrs. Rand, Ponape,	25 00
	For housekeeping outfit for Miss McLennan, Japan,	75 00
79 00	For housekeeping outfit for Miss Bradshaw, Northern Japan,	75 00
	For Miss Webb's work, Adana Seminary, Turkey,	15 00
	For Miss Pratt's work, Mardin, Turkey,	10 00
	For pupils of Miss Sheldon, Adabazar, Turkey,	80 00
	For pupil of Miss Powers, Erzroom, Turkey,	50 00
	For pupils of Miss Closson, Talas, Turkey,	50 00
	For hospital and dwelling for Misses Woodhull, Foochow,	250 00
	For work of Bible women and school, Ahmednagar,	74 00
184 00	For stable for Miss Hance, Esidumbini, Africa,	125 00
	For Mrs. W. E. Fay, W. C. Africa,	25 00
25 00	For Mrs. Gulick, Spain,	2 00
	For Virkinra Bedrosian, Constantinople,	20 00—1,366 00
	From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
	Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> .	
	For the Richardson wagon, Erzroom, Turkey,	25 00
	For pupil of Miss Webb, Adana, Turkey,	40 00
26 00	For Mrs. Haskell's furniture, Samokov, Turkey,	12 00
28 00	For Miss Jennie G. Evans, China,	5 00—32 00
		3,120 39
	Donations received in May,	24,524 56
	Legacies " "	7,999 83
		32,524 39
	Total from September 1, 1889, to May 31, 1890: Donations, \$301,677.77; Legacies, \$151,819.13=\$453,496.90.	

FOR ENDOWMENT OF ANATOLIA COLLEGE, MARSOVAN.

MASSACHUSETTS.—Springfield, Miss Helen Spring, 20 00

NEW YORK.—Brooklyn, Ch. of the Pilgrims, 525.83; Buffalo, Mr. and Mrs. Potter, 5; Ithaca, Mrs. Jane P. McGraw, 10; New York, J. D. Cutter, 100; J. E. Parsons, 50,

Collected by Rev. G. F. Herrick and constituting the G. R. H. in memorial scholarships and the N. Burness scholarship (including 10 from Rev. H. M. and Mrs. Herrick, Morris, Minn., 40 from Cong. ch., Des Moines, Iowa, and 20 from Mrs. Alson Herrick, W. Milton, Vt.),

Previously acknowledged, 9,128 06

10,587 31

Also machinery for self-help department from John Barnes, Rockford, Ill., valuation, 100 00

From friends in New York City, val. 114 22

Also books from Scribner Brothers, valuation, 50 00

Also books from A. D. F. Randolph, valuation, 10 00

Also books from Harper & Brothers, valuation, 40 00

Also books from A. S. Barnes & Co., valuation, 60 00

Also books from Robert Carter & Bro., valuation, 40 00

Also books from A. C. Armstrong & Son, valuation, 30 00

Also from Rev. Joseph Boardman, valuation, 121 00

Also books from North Cong. ch., Bridgeport, Conn., by Rev. C. R. Palmer, D.D. 50 00

Also books from Smithsonian Institution.

FOR YOUNG PEOPLE.

A REMARKABLE GILBERT ISLANDER.

BY REV. HIRAM BINGHAM, OF THE GILBERT ISLANDS, NOW AT HONOLULU.

TWENTY-FIVE years ago a request came to me from the Missionary Rooms in Boston for a short story about *Morning Star Number 1*, for those who built her. In it I told of some Micronesians who had sailed in the vessel (see chapter xv), especially of Joseph Ekeuea, who helped me translate portions of the New Testament into the language of the Gilbert Islanders. And now another request comes that I would tell you, of a later generation, something about a Gilbert Islander who has sailed in *Morning Stars Numbers 3 and 4*, and has also done much to help in giving his people God's Word. His name is Moses Kaure (pronounced Kah-oo-ray).

When we went in *Morning Star Number 1* to the Gilbert Islands in 1857, the people there had no Bible, and so it was necessary to translate it for them. You will be glad to know that at length this has been done. But it was no easy matter to render it into a language in which there was no dictionary nor grammar, no book nor any Biblical terms. Nor was there any Gilbert Islander who spoke English, or who was in any way properly qualified to assist in translating. But God soon raised up Joseph, of whom I have spoken, and T. Tekea, to do good work on the New Testament. This book was completed and published in 1873. Soon a new edition was needed, and so in 1874 I began revising it at Apaiang, and this, while we were carrying on a training school for teachers.

It was my custom to offer a prize, to be given at the close of every week to that member of the school who should have proposed during the week the largest number of such emendations of the Testament as the majority of the school, or I, would accept as improvements. Almost invariably the prize was awarded to a young man about eighteen years old, whose history was peculiar, and I am asked to tell it to you here.

On the nineteenth of February, 1858, hardly three months after our first arrival at Apaiang, the whole island was alarmed by the arrival of a fleet of one hundred war-proas from the neighboring island of Tarawa, manned by a thousand savages, who had come to take the island. We did not know but that we missionaries would soon all be massacred, for a bloody battle was being fought. The old king, who had so kindly received us, was killed, and his oldest son was severely wounded; but in the end the invaders were defeated.

Many of them were slain. Among them I noticed on the battlefield, the next day, the bodies of women. Many people were driven to sea and perished; others were taken captive.

Among the latter was a baby boy in his mother's arms, whose father had



MOSES KAURE AND FAMILY.

been killed in the battle. This child was no other than Moses Kaure, of whom I am writing, but of whom we then knew nothing. The Lord, however, had spared him to become a great blessing to his people. He spent his early years at a village called Ewena, about two miles southeast of the mission

station on Apaiang, and he can remember our coming there in our little boat, the *Alfred* (of which you may have read in the "Story of the Morning Star"), to teach the people on Sunday afternoons. But he did not then care much for instruction. I cannot remember him in his childhood. In later years he lived nearer the missionaries, and came under closer Christian instruction, and developed rapidly rare talents, as you would infer, for improving the idiomatic character of my translations. He was hopefully converted; was baptized, receiving the name of Moses; was married to one of the very early and dear pupils of Mrs. Bingham and Mrs. Kanoa. Her name was Teiro. She also was baptized and was called Esther.

The climate, food, and water in the Gilbert Islands were such that I could not live there permanently, and so I was obliged to return to Honolulu in 1875, and in that city engage in the work of preparing a literature for the Gilbert Islanders. Mr. Taylor continued the Training School at Apaiang, and Moses Kaure went on with his studies. In 1879 we sent for him to come and help us in our literary work at Honolulu. He accordingly came in the *Morning Star*, in February, 1880, and at once assisted Mrs. Bingham in the preparation for the press of her Old Testament Bible Stories. He had been at work only four months when the ill-health of his wife required their return to Apaiang. He reëntered the Training School, and in 1882 was appointed a catechist, and was stationed on Makin, the northernmost of the Gilbert Islands, and about one hundred miles from Apaiang. In 1883 I began the translation of the Old Testament here in Honolulu, and worked on for more than two years without any Gilbert Islander to help me. I greatly needed such an assistant as Mr. Kaure, and at my invitation he came again (2,500 miles) to my aid, in January, 1886. He was accompanied by his wife and three children. Through the kindness of friends he was soon able to enter his two daughters, Esther and Miriam, at the Kawaiahao Seminary for Hawaiian girls in this city, where they continued at school for three years, until 1889, when they went in the *Morning Star* to the school for girls at Kusaie. They are now there, and are doing well.

In the picture of Mr. Kaure and his family, on the preceding page, his two daughters are seen, as well as his little boy now ten years of age. The lad's name is "Morning Star." He was born on board your missionary vessel in 1880, and so Captain Bray named him after the ship. He is now attending a government school in Honolulu.

For four years Mr. Kaure has labored hard in Honolulu, helping me in the translation of the Bible. While I sat at my desk with the Hebrew Bible, lexicons, and commentaries at my side, Mr. Kaure sat at a table writing out the translation which was dictated to him. On the eleventh of April last we had reached the last verse of the Old Testament, and an interesting scene took place, which was photographed at the time. Mrs. Bingham and Mrs. Kaure were present and others of my family, and also the members of the Committee on Publications of the Hawaiian Board of Missions. In the presence of these and of other friends the last verse of the Old Testament was translated, and the whole Bible was thus in the language of the Gilbert Islanders. On the evening of that day, at a meeting of the Hawaiian Board, one of the three copies made

of this translation was given to Mr. Kaure for the Gilbert Islands people, bidding him take it to them, should he return to the Gilbert Islands by the *Morning Star* in July next. One half of it was written in pencil by Mr. Kaure at my dictation. Another copy was placed in the iron safe of the American Board in Honolulu, for safe preservation against fire. Another copy is to be sent to the American Bible Society, to be used when the time comes for printing it. A large part of these three copies is in Mr. Kaure's handwriting and is beautifully written. *The Hawaiian Gazette* of April 15 says: "The manuscript work of this islander is certainly very remarkable, as clear and neat in its execution as the best copyist could do it."



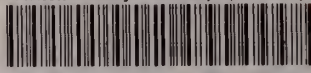
A CORAL ISLAND OF MICRONESIA.

Mr. Kaure's work here in Honolulu is done. We hope that in June next he may be ordained as a minister of the gospel—the first of his countrymen to bear that sacred office. Will you not all pray for him that many years may be given him in which to expound to his people the sacred Scriptures, of which so large a portion it has been his privilege to aid in preparing for use among them; and that the day may soon come when every one of them who wishes to read *all* that God has told us of Himself and of His Son Jesus Christ may have in his own hands a copy of the Bible, and so be led to know and love him more?



I-7 v.86
Missionary Herald

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